Bibliography-1935

Voodoo Nonsense

Voodoo Fire in Haiti. By Richard A. Loederer. Translated by Desmond I. Vesey. Doubleday, Doran and Company. $2.75. The Nation, Sept 11, 1935

THIS book is a combination of distorted borrowings from other works on Haiti, nonsensical reporting of what the author claims to have seen in the island, and attempted sensationalism that can only be regarded as a *reductio ad absurdum* of the "steaming-jungle, booming-tom-tom" school of adventure writing. Its mechanics are painfully apparent: a dash of the mysterious—"It was not without some slight misgivings that I determined to visit and explore this strange country"; a tincture of hairbreadth escape—"A pitch-dark night, an unknown forest . . . our boat waterlogged. Suddenly a few pinpricks of light . . . men in the jungle! . . . Not six yards away, a crumbling landing stage"; the occasional light touch—"Good God! What was that? . . . the palace *was* haunted. . . . At any rate I still had the revolver. I gripped it. Now . . . steady . . . Bang!!! and the bullet nearly hit a large cat"; much sex, of course, to titillate the stay-at-homes—"The dance went on. Fiercer and fiercer, wilder and wilder. . . . Lust like a scarlet mist enveloped the room. . . ." And then voodoo exotic and terrible, with all sorts of horrible magic rites that give you the most enjoyable creeps up the back. Vol 141

It is a pity that stuff of this sort still has currency; it is even more a pity that such a book should be circulated by one of the important book clubs. For the author, an artist from Vienna, apparently cannot put pen to paper, whether in writing or drawing, without exaggerating what he has seen, changing it to fit his purpose, or, what is worse, inserting statements of fact not at all applicable to his subject. No. 3662

Let us cite some specific instances. We start with the sea voyage to Haiti and the incident of Sir Joshua Higginbotham and the Congo bean stew. Sir Joshua is an elderly traveler who tells how, as a young attaché, he accompanied Sir Spencer St. John to the famous cannibalism trial of 1863 in Port-au-Prince that Sir Spencer tells of in his book "Hayti, or the Black Republic." (Incidentally, the story is infinitely better recounted in the original, where you can find it beginning on page 211 of the second edition.) Sir Joshua, it would appear, must have been a very elderly globe-trotter indeed to have recalled in the 1930's this "personal experience" of 1863!

But this is only the beginning. The description of the "jungle" might apply to the South American bush, but I seriously doubt that such forests are found in Haiti. There are no poisonous snakes in Haiti, so that the danger of encountering a fer-de-lance, native to certain other Caribbean islands, is entirely fanciful. The author is forever writing of the naked men and women he saw sitting about the houses or performing in the dances. This is simply not true; Haitians everywhere are very particular about being clothed. They do not go about in loin cloths; at the ve most, a man working in the fields may take off his shirt. the night dances one especially good reason for not going unclothed is that it gets quite chilly.

The passage in wh h Loederer describes how, as he rested at Mon Repos, he could look out over the sea beyond the island of Gonave to the Windward Passage is fantastic; the Windward Passage is more than one hundred miles from Bizoton, the point from which he is supposed to see the ships which travel to and fro. Cassava bread is not used by the native Haitians in the manner described, which is South American. This account must have been taken from some travel book; the author certainly never saw it in Haiti. It is nowhere indicated in the book just when the author's trip was taken, but unless it was some years ago, to place the market of Port-au-Prince in front of the cathedral is further evidence that information was derived from some work written before the early days of the occupation. It is correct to state that the wearer of a multicolored garment is doing penance for his voodoo gods, but the passage about the "punishment dress" of thorny fibers worn beneath such a garment is myth.

These errors are serious enough, but if one is charitable, one may excuse them by saying that the writer, an artist, could not be expected to check his facts too closely, or that the kind of work he has written permits him wide literary latitude. There is certainly no excuse, however, for the way in which the drawings malign and misrepresent. The illustration opposite page 258 may be cited. It portrays a very naked youth and maiden and is entitled "The young Negro when he woos a girl; typical example of the innocent, naked eroticism of the African native." One can only surmise that this is a better representation of the mind of the author than it is of what he witnessed. Assuredly he never saw in Haiti what is reproduced here. Still more unpardonable are the drawings of African wood-carvings found throughout the book. It is true that except in one instance they merely embellish the text as tail-pieces and ornaments, but no suggestion is ever given that they are not from Haiti. I can only state that the African technique in wood-carving of this kind has been entirely lost in Haiti, and that these drawings represent pieces from Africa itself. By the same token, to depict an Ivory Coast mask and an enlarged Sudanese figure in a Haitian *houmfort*—in a drawing made, I must emphasize, by one who explicitly says that he himself was there—is unmitigated falsification. I have been in a number of these Haitian "temples"; they are not isolated in the bush as Loederer says they are but part of the compound of a priest, and they never contain masks and carved wooden images.

One could go on if space permitted or the book were worth it. But I have cited enough instances to make the point. Some day, perhaps, Haitian life and Haitian beliefs concerning the supernatural will be presented as they really are. Such a presentation will show the Haitian Negro peasant as a kindly, hard-working individual, a human being much like the rest of us. It will analyze the amalgam between voodooism and Catholicism that has been worked out in the island and will show the relationship and the difference between magic and voodoo. Above all, it will stress the discipline that lies behind the apparently frenzied spirit possession and wild dancing that mark voodoo rites, and likewise the fact that though the Haitians have love affairs and satisfy their sex drive, as we all do they know discipline in this as in other phases of their lives.

MELVILLE J. HERSKOVITS

Auburn Professor Is Writing History Of Tenant Farms

Montgomery Ala.

PIEDMONT, ALA., July 7.—(Special) — At a Summer retreat in the mountains near here Dr. H. C. Nixon, professor of history and political science at Tulane University, New Orleans, is now completing a history of farm tenantry in the South, a subject which he has studied extensively. Publishing the book has been arranged and a wide distribution is expected.

Born and reared on a farm in Calhoun County, Dr. Nixon has written with farm experience and life as a background into which he has woven years of thorough and careful study as a student and as a professor.

Dr. Nixon received his first college degree from the Alabama Polytechnic Institute at Auburn in 1908. He did graduate work there and was also an instructor. He received the degree of doctor of philosophy from the University of Chicago.

His teaching work has included the Normal College at Jacksonville, Alabama, Birmingham-Southern at Birmingham; Iowa State College at Ames; Vanderbilt at Nashville, and Tulane.

Dr. Nixon was chairman of the Southern Policy Conference which met in Atlanta this year for an intensive discussion of democratic institutions, crop control, industrial control, foreign trade, agrarian policy, and political relations with foreign nations. The conference was attended by 29 educators, editors, labor leaders, lawyers, and business men from nine Southern States.

Atlanta, Ga. Journal
September 26, 1935

Cotton Tenancy System in Nation Is Condemned by New Publication

By the Associated Press

The agricultural adjustment program was seen as an aid to landlords "while the tenant is left open to risk on every side," in a publication just issued, "The Collapse of Cotton Tenancy."

The authors are Dr. W. W. Alexander, chairman of the Commission on Inter-racial Relations; Edwin R. Embree, president of the Rosenwald Fund, and Charles S. Johnson, of Fisk University.

After two years' intensive study in the south they concluded that the cotton tenancy system is "our greatest social humiliation."

They found that the question is becoming more and more a white problem. The number of tenant families in the cotton belt was placed at 1,790,783, of which 1,091,944 are white and 698,839 are negroes. This gave a total number of approximately 5,500,000 white individuals and slightly over 3,000,000 negroes in the tenant class.

Dr. Alexander, one of the authors, is now in Washington as assistant administrator to Undersecretary of Agriculture Rexford G. Tugwell, who has charge of the rural resettlement program of the United States Government.

The publication said that out of every 100 cotton farms over sixty are operated by tenants. It set forth that up to the Civil War the cotton laborers were negroes but that after emancipation "white families began to compete with negroes for the new kind of slavery involved in tenancy. The white tenants have increased steadily, filling the new openings in the expanding industry, and taking places left vacant by negroes who migrated from the plantations to northern and southern cities."

The investigators charged that the government under the AAA "has assumed many of the risks of the land owners and thrown them on the tenants."

Huntsville, Ala., Times
September 26, 1935

COTTON TENANT PLAN IS SCORED

AAA Program Seen As Aid To Landlord By New Publication

ATLANTA, Sept. 26 (AP)—The agricultural adjustment program was seen as an aid to landlords, "while the tenant is left open to risk on every side," in a publication just issued, "The Collapse of Cotton Tenancy."

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The publication said that out of every 100 cotton farms, over 60 are operated by tenants. It set forth that up to the Civil War, the cotton laborers were negroes, but that after emancipation, "white families began to compete with negroes for the new king of slavery involved in tenancy. The white tenants have increased steadily, filling the new openings in the expanding industry, and taking places left vacant by negroes, who migrated from the plantations to Northern and Southern cities."

TODAY'S BOOK

SOME AMERICAN PEOPLE, by Erskine Caldwell. Robert M. McBride & Co., New York. 266 pp. $2.

Reviewed by A. B. BERND

It's no news that Erskine Caldwell does not highly esteem his native state of Georgia; but his fellow-citizens who have indignantly stalked out of the New York theater where Tobacco Road is playing, may find some grain of comfort in this current indication that Mr. Caldwell finds as rich critical material in the rest of the United States. As a matter of fact the state of Georgia smells sweet as a rose alongside the hideous stench Mr. Caldwell here stirs up about the city of Detroit.

The Michigan metropolis he variously designates the Kingdom of Henry I, the eight-finger city, and the school for prostitution; and he cites data to support his charges against it. Incidentally, as certain Georgians have already discovered, Mr. Caldwell's data are usually authentic; his allegations stand up under investigation.

Conditions in Detroit, as this reporter finds them, are medieval in their brutality. The active cruelty of the speed-up system is attested by the human derelicts it leaves in its wake. Mr. Caldwell's epithet of "eight-finger city" is descriptive of one all too common result. His third label is donated because "the city of Detroit is in the red light business" It licenses the street traffic of thousands of girls who otherwise would starve to death.

The automobile center occupies the middle section of this book, called by its publishers Mr. Caldwell's first volume of non-fiction. The initial section, descriptive of conditions encountered on a cross-country run from Oregon to Maine, reads almost like the excellent fiction we have come to expect of this Georgian. Many of his sketches of men suffering under economic blight and places deserted because of the drought, are scarcely distinguishable in form or treatment from tales in Kneel to the Rising Sun and We Are the Living.

A final section, given over to a discussion of Southern tenant farmers, is the sort of thing that makes Georgians see red,—but not, alas, red enough to be moved to action. I firmly believe what Mr. Caldwell has here set down is a true and accurate report of conditions in many parts of the South; yet the South sits supinely by and does nothing about it.

Here Mr. Caldwell adds his own voice to the many which have already exposed the trumpery of Governor Talmadge. He tells how Government measures intended for the relief of poverty-stricken farmers have been twisted to the profit of the landlords. He advocates a union of tenant farmers; and he concludes:

"Until the agricultural worker commands his own farm, either as an individual or as a member of state-allotted farm groups, the Southern tenant farmer will continue to be bound hand and foot inn economic slavery."

(Some American People is published today.)

THE COLLAPSE OF COTTON TENANCY, by Charles S. Johnson, Edwin R. Embree, W. W. Alexander. University of North Carolina Press, Chapel Hill. 81 pp. $1.

Reviewed by JOHN D. ALLEN

Most of us in the South know that there exists a farm tenant problem, that it is a large element in the whole complex of social-economic problems facing the South, that it has been aggravated by the depression that ultimately it must somehow be solved. But to most of us the problem remains vague, remote. We do not like to think about it. Besides, there has been no readily available comprehensive study in language addressed to the non-specialist.

The Collapse of Cotton Tenancy answers the want. Its 81 pages, including tables and bibliography, summarizes the results of many investigations and contains all that the layman needs to know for a thorough understanding of the problem. The nature and distribution of tenancy, how the tenant lives, the function of the credit merchant, the immediate and the long-time effects of tenancy, the mechanization of cotton farming in the Southwest, the "uncertain and pessimistic" outlook for cotton prices—these are among the aspects of the problem discussed. The existence of cotton tenancy, it becomes clear, has been of incalculable injury to the South and an indictment against the moral integrity and intelligence of Southerners. As an institution it is doomed. And think about it we must, whether we like to do so or not.

In concluding chapters the authors explain the workings of the Federal Government's crop reduction program, which, they assert, has meant "benefits for owners and relief for tenants", and go on to outline "the suggestions which have been advanced almost unanimously by students of farm problems, Southern statesmen, and government officials" for solution of the tenant problem.

It is certain, as the authors declare, that of the alternative programs for disposing of the several million persons (a majority of whom are whites) no longer needed as cotton tenants, only the last is feasible under our present system of economy. They cannot be allowed to starve, they cannot be permanently supported by Government relief, they cannot be given jobs in cities, for no jobs are there to be found. But "reorganization of farming in the old cotton states" is thinkable, and even feasible. Whether the particular form of reorganization advocated—federal purchase of large acreages to be allocated on easy terms to dispossessed tenants, with appropriate service agencies and directed development of community life—is the best conceivable form, may be debatable. At least, it seems practicable; and in fact, a start has already been made.

The authors are recognized authorities in the fields of race relations and social-economic conditions in the South; and Mr. Alexander is well-known to Georgians for his work as director of the Commission on International Co-operation, Mr. Embree for his activities as president of the Julius Rosenwald Fund. Their book will be invaluable to Southerners who can see no gain in continuing to ignore unpleasant facts.

New Poem Suggests Unknown Soldier May be a Negro

Tribune 10-4-35

New York, Sept. 27—That America's unknown soldier may be a Negro, is the suggestion contained in a new poem, "Saint Peter Relates an Incident of the Resurrection Day," by James Weldon Johnson, which will be published October 7 by the Viking Press. The title poem is one of a selected number of Mr. Johnson's best known poems included in the book. Among the other poems are "Fifty Years," which the late Brander Matthews called one of the greatest commemorative poems ever written, and the words of "Lift Ev'ry Voice and Sing," the well known Negro anthem. This is the first time the words of this anthem have been printed in a book. "Saint Peter Relates....." was written about five years ago, and after several friends of Mr. Johnson had read the manuscript, the requests for copies became so insistent that the poem was privately printed to the extent of only 200 copies. From this limited printing the demand for wider circulation has grown, and is being met by the volume which will appear October 7.

"Lift Ev'ry Voice and Sing," which is being published as a poem for the first time, was written by Mr. Johnson years ago in Jacksonville, Fla., in order to celebrate Lincoln's birthday. His brother, Rosamond Johnson, wrote the music and the anthem was sung by a school children's chorus of five hundred voices. The anthem was written only for that occasion, and Mr. Johnson states that he and his brother left Jacksonville and forgot all about the song when the holiday celebration was over. School children persisted in singing it, however, and some of them became school teachers and, in turn, passed the song on to their pupils. The song has grown, until now it is sung on nearly every important occasion where colored people gather. The words have been translated into Japanese, and the song is now sung widely in Japan. The new book, "Saint Peter Relates...." is 64 pages and will sell for $2.00.

Bibliography — 1935

Studies of Pushkin, Gogol and Dostoievsky

THE MIGHTY THREE: POUSHKIN, GOGOL, DOSTOIEVSKY. By Boris Brasol. 295 pp. New York: William Farquhar Payson. $2.75.

MR. BRASOL writes with great enthusiasm and gusto of his three Russian literary gods, and he manages to convey something of his fervor to the reader. He employs the Russian critical method of pre-Marxian days, stressing the social rather than the esthetic factor: a method which has its peculiar merits when applied to Russian literature, which fathered it. Pushkin, Gogol and Dostoievsky are treated by Mr. Brasol in three separate studies; in each he shows the writer's indissoluble connection with the others.

They are, indeed, a spiritual triumvirate, held together even more by their abysmal differences than by their intimate likenesses. This is no paradox; the apparent contradiction is easily explicable. Pushkin, the least known of the three to the reader abroad, was the supreme Russian Olympian who in his poetry expressed the harmony of the Russian soul as no other writer before or since. Gogol and Dostoievsky were the tortured, anarchic titans who saw this harmony that came so easily and naturally to the great poet, and they aspired to it—unsuccessfully. The spell of Pushkin held both novelists in thrall; the enchantment inspired them to superb achievement, so different from his.

In Gogol's case direct contact with the living Pushkin resulted in the birth of his most characteristic masterpieces; and Pushkin's untimely death may be held to be directly responsible for Gogol's not less untimely demise as a writer. Mr. Brasol calls Gogol "perhaps the most tragic figure in world literature"; this is very likely true. For another, quite a different sort of personality got hold of Gogol after the poet's death. This was Father Mathew, "a humble, half-educated provincial priest, a gloomy ascetic * * * Pushkin was Gogol's happy beginning, Father Mathew—his tragic end."

There were many things that Gogol esteemed in Pushkin, but, above all, the one thing he himself conspicuously lacked—the "undisturbed harmony, of which Pushkin the man and Pushkin the poet was the most complete and utterly flawless incarnation." Father Mathew, on the other hand, taught that literature itself was a great sin and evil. Poor Gogol, trying hard to be a good Christian and still remembering that Pushkin's whole life was dedicated to art and poetry, became what we would call in our day a split personality.

Dostoievsky, a different sort of personality, with his peculiar gifts, resolved a similar conflict in himself with a measure of success that made him the unique figure he is in world literature. The key to Dostoievsky Mr. Brasol finds in the celebrated Moscow speech on the occasion of the Pushkin celebration. In Pushkin, Dostoievsky discovered the most perfect expression of that peculiarly Russian faculty of absorbing the ideals and dreams of all peoples, in the words of Mr. Brasol, "finding in the vast multitude of the heterogeneous longings and leanings one homogeneous denominator, common to every land and nation." This "universal sense of susceptibility," this "gift of reincarnating his spirit into the spirit of alien peoples," Dostoievsky found in no other poet; and the influence of this super-rational or intuitive gift acted potently on his own mystical mind.

There was yet another aspect which, according to the critic, lured Dostoievsky, who suspected in the poet "an equilibrium of tempered but stormy passions, tranquillity of a slumbering volcano which suddenly may awake, casting out of its dark gorge all-devouring and flaming lava." And Mr. Brasol fascinatingly develops all the ramifications of this interesting idea. From the general he proceeds to the particular and analyzes with considerable penetration the many-faceted genius of Dostoievsky as revealed in his characters. The value of the essay is further enhanced by comparisons with Pushkin and Gogol, which is part of the writer's plan.

He goes to some trouble to provide his own renderings of Pushkin's verse. While these are essential to the illustration of particulars of Mr. Brasol's thesis they fail to convey the "splendor, truth, variety and fragrance" attributed to the poet's Russian. Nor could it be otherwise. Russian verse does not lend itself to translation into English in the way that English verse lends itself to translation into Russian. Thus, it is claimed that Byron reads better in Russian than he does in English. Unfortunately, this is not true of English renderings of Pushkin. Only occasionally does Mr. Brasol catch something of the lilt of the original, as in the following verbless stanza from a short poem:

Lights and shadows. Strange sensations.
Visions full of grace.
And the magic of mutations
In that lovely face.

JOHN COURNOS.

Southern Viewpoint.

NINETY DEGREES IN THE SHADE. By Clarence Cason. 186 pp. Chapel Hill. University of North Carolina Press. $2.50.

Clarence Cason, the author of this book, was a brilliant young southerner of rare personality. He was educated at the University of Alabama and the University of Wisconsin. He occupied the chair of journalism at his Alma Mater (Alabama) for several years. Since this book came off the press he committed suicide.

"Ninety Degrees in the Shade" is called "a psycograph of the south—a paradox of unrest in a land of contentment." The author suggests that reports on election campaigns in the south should be placed on the sports pages of the newspapers, since in the south politics is regarded as a major sport like baseball and is not to be taken seriously. But this indictment does not hold for the south alone. Southern people do like a show when a politician is campaigning, but this is not peculiar to the south. If one reads Frank Kent's book, "Political Behavior," he will find that people of the west and other parts of the United States are fed "hokum" by politicians and they like it. Moreover, so-called demagogs are not all bad—they may accomplish much good. Oftentimes liberal statesmen are characterized by their enemies as demagogs. Dr. H. C. Nixon, of Tulane, shows that Huey Long has done much constructive work in Louisiana. While Mr. Cason criticizes Heflin, Bilbo and other politicians adversely, he brings out some of their good traits.

In his chapter on "Black Figures in the Sun" Mr. Cason discusses the deeply inbedded notion in the south that the negro must be kept in his place. This he considers "the most formidable barrier in the way of an intelligent solution of the racial difficulties in the south." Mr. Cason suggests that "for the sake of the future of the south as a whole, we must in some way make it possible for the negro to discharge the obligations of dignified citizenship to the limit of his abilities.

In a chapter entitled "They Are Not All Monsters," Mr. Cason deals with an enlightened mill-owner whom he calls "Uncle Charley." He shows how "Uncle Charley" pursues an enlightened policy of paternalism toward his employes. Like his forbears on the plantation, "Uncle Charley" takes care of his people in hard times. In many southern states the author says that planters have turned from plantation to factory "without altering one jot the desirable elements of their cultural inheritance."

The author thinks that the southern climate has "the effect of creating a passivity which renders the inhabitants of the region much too willing to accept conditions as they are, be they right or wrong." Another retarding force Mr. Cason suggests is "traditionalism, which encourages an outlook of partly mythological assumption and criteria unable to stand the test of reasonable analysis." Mr. Cason concludes as follows:

"On the whole, the south would profit from a nice, quiet revolution. I do not mean a communistic revolt, or another populist uprising, or further developments of fascism in the south—may the good Lord deliver us from all such things as those! What I have in mind is a revision of the region's implanted ideas, a clarification of issues, a realistic and direct recognition of existing social problems, a redirection of the south's courage and audacity, and a determination that the southern conscience shall be accorded the reverence due a sacred thing. Sweet placidity, although it is a gem of great value, must not be purchased at the expense of the southerner's moral responsibility for the welfare of the social structure below the Potomac."

Mr. Cason has done a good job on the whole. He has tried to portray some southern characteristics and to give us a picture of the undesirable side of southern life. The picture is somewhat overdrawn, and many southerners, no doubt, will resent the rather harsh comments of the author. Nevertheless, his statements are, in a measure, true. It must again be emphasized that Mr. Cason is writing of the more sordid side of southern life. Life, on the whole, is delightful in the south and the author admitted he would not live elsewhere. But it is not a bed of roses for all.

—CULLEN B. GOSNELL.

Died as Success Came

Clarence Cason, who killed himself, was the author of "Ninety Degrees in the Shade," reviewed in another column.

Ax-Grinder

BLACK RECONSTRUCTION—W. E. Burghardt Du Bois—*Harcourt, Brace* ($4.50).

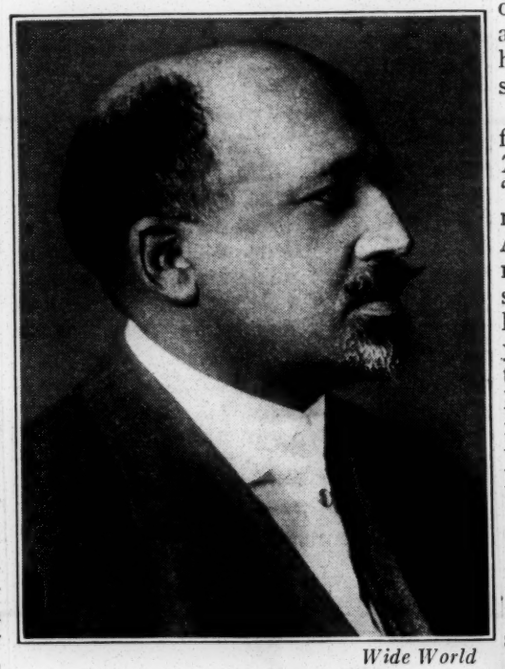
Even casual readers of U. S. history books usually have an ordered, although not very detailed, picture of the sequence of events that led up to and followed the Civil War. For them armed conflict began with the guns at Fort Sumter and ended with Lee's surrender at Appomattox. For post-war developments they think of Lincoln's assassination, the attempt to impeach Andrew Johnson, the scandal of carpetbag rule in the South. Generally accepted without question is the historian's characterization of Reconstruction as "The Tragic Era."

Such readers, on opening Negro Du Bois's earnest analysis of the post-war years, will find themselves in an historical wonderland in which all familiar scenes and landmarks have been changed or swept away, surrounded by old historic facts in strange and novel dress, by new facts of whose existence they did not dream, by famed figures, from Lincoln to Charles Sumner, so disguised as to be almost unrecognizable. They will find that the Civil War lasted not four years, but 20; that it was decided, not by superior military strength or strategy, but by a general strike; that the era of carpetbag rule in the South, far from being a period of political scandal and corruption, was "the finest effort to achieve democracy for the working millions which this world had ever seen."

In *Black Reconstruction,* Negro-freeing Lincoln is overshadowed by Negro-loving Thaddeus Stevens, Grant stands out as less impressive than an ex-slave abolitionist named Douglass, and a crowd of strangers shoulders familiar figures from the scene. If the book has a personal hero, it is Charles Sumner of Massachusetts who talked much of the Negro in the Senate but refused to hobnob socially with him outside. Yet if readers remain immersed in Du Bois's murky history until their eyes have grown accustomed to its gloom, if they are willing to feel their way cautiously through a tangled thicket of quotations and statistics, they are likely to judge *Black Reconstruction* a perplexing, provocative, exasperating piece of work, in which the author has assembled an amazing mass of little-known facts, not all of them supporting his racial thesis.

Unlike most historians, Du Bois candidly admits that he has an ax to grind, declares that "the mass of American writers have started out so to distort the facts of the greatest critical period of American history as to prove right wrong and wrong right." Calling the roll of historians who have written of Reconstruction, he brings charges of omission or bias against almost all, including the Beards, Claude Bowers, the *Encyclopaedia Britannica* and eleven school textbooks. In his bibliography Author Du Bois is even more exclusive, listing 28 standard works as anti-Negro, twelve as propaganda for the South, 25 as "Fair to Indifferent on the Negro," only 13 by historians who "have studied the history of Negroes and write sympathetically about them."

With the field swept clear of rivals, Du Bois laboriously reconstructs his picture of the turbulent years from documents they neglected, facts they did not stress. Most modern readers can accept without argument his thesis that Negro slavery constituted one of the gravest problems the U. S. faced after the Revolutionary War, will be startled to learn that early U. S. leaders admitted they could visualize no solution, shocked at Du Bois's account of the commercial breeding of slaves that followed the Constitutional end of the slave trade (1808). He holds that the South "turned the most beautiful section of the nation into a centre of poverty and suffering, of drinking, gambling and brawling; an abode of ignorance among black and white more abysmal than in any modern land; and a system of industry so humanly unjust and economically inefficient that if it had not committed suicide in civil war, it would have disintegrated of its own weight."



Wide World

W. E. BURGHARDT DU BOIS

. . . roamed through a gloomy, historical wonderland.

Always seeing events from the Negro point of view, Du Bois writes of a Civil War that began in Kansas in 1854, did not end until after the Hamburg, S. C. riots during the Presidential campaign of 1876. Least persuasive portion of his history is his account of the general strike of the slaves during the war years, when large numbers followed the Northern troops despite the efforts of officers to discourage them, were used at first as laborers, were eventually trained and employed as troops. Southerners, if they penetrate so deeply into Du Bois's history, may quarrel with his account of the success of the former slaves in battle, as well as with his version of the softening Southern attitude toward slaves during the war, but they must face his facts that Lee himself, just before his final surrender, was contemplating using Negro troops, that Southern leaders planned to grant slaves their freedom if they would fight in defense of slavery.

Climax of *Black Reconstruction* is reached in Du Bois's passionate and imaginative record of Emancipation, in which pages of dates and documents are suddenly interrupted for bursts of prose poetry and cries of thanksgiving. Although his chapters on the workings of the Negro Legislatures in the South after the war will be of more interest to students, plain readers are likely to find his arguments with previous authors tedious, his claims of the social responsibility shown by black law-makers exaggerated.

The Author, now 67, published his first book, *The Suppression of the Slave Trade,* almost 40 years ago, considers it "not entirely unreadable" today. Of mixed Dutch, French and African blood, Author Du Bois was born in Great Barrington, Mass., educated at Fisk University, Harvard and the University of Berlin, has taught school and served for 14 years as professor of economics and history at Atlanta University. Famed among Negroes as editor of *The Crisis,* which he founded in 1910, Author Du Bois became widely known beyond intellectual circles of his own race as an executive officer of the National Association for the Advancement of Colored People, founder of the Pan-African congresses, author, in 1919, of a sensational article on racial discrimination in the U. S. Army that led to a brief suspension of *The Crisis.*

Farrar & Rinehart photograph

Robert Rylee

Deep Dark River. By Robert Rylee [New York: Farrar and Rinehart; $2.50.]

Out of the South comes a steady procession of remarkable novels, all voicing points of view in marked contradiction to the traditional views of the Old South. The latest—sent out as "the Book-of-the-Month" for July—is Robert Rylee's story of a black field-hand and a white Portia in the black-delta country of Mississippi.

"They ain't nuthin' in farmin' fer white folks, an' it's jest plain hell for niggers," says one of the characters; but the distinctive feature of Mr. Rylee's distinguished first novel is his understanding of the hold that the soil has on folks, both white and black. His book, for all its bold treatment of race-issues, is shot through with a warm passion for the hot, shimmering air, the lazy bayous, and the growing cotton of his native State.

Effect of the Delta

"The Delta rots a man's bones and eats out his fiber, but it also builds a hard core about his heart," Mr. Rylee comments, "and he would rather lean against a cypress-tree and fight mosquitoes, than venture into any unknown land. . . . There was once beauty here. Its ruins can still be found. It might return."

His story is of the discovery of that old beauty, partly in the meandering existence of Mose Thurman who, when the mine-pits close, plans to preach, and wanders northward to the plantation where his brother hoes cotton, takes up with a loose-lived yellow girl, is embroiled in a fight, and "railroaded" to jail for acting in self-defense.

And partly in his energetic defense by Mary Winston, a daughter of the Old South, whose determination to practise law had puzzled her native Clarksville. And partly in Mary's half-hearted allies, people in whom there was "a quality that, had it been cultivated years ago, might have blossomed into nobility, but the numberless small assaults of the long years had enclosed the seeds of that nobility in calluses."

Mr. Rylee differs from such writers as Faulkner and Caldwell in that he boldly proclaims the existence of that somewhat calloused nobility in his run-down South.

Hero Not Impossible

Nor is his Mose an impossible hero. He is a black field-hand, inarticulate, unambitious, who, after he lands in jail, is honestly more interested in the growth of the prison-farm's cotton than in his appeal for a pardon. He was a beast of burden, but he had poetry in his soul. "In countless centuries a man might sow the same field innumerable times and never twice would the earth crack in quite the same way to show the budding plant. Mose felt the deep mystery of this and held it in awe."

That strikes a new note in Southern novels.

Bibliography-1935

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CHARLES S. JOHNSON'S NEW BOOK PRAISED

NASHVILLE, Tenn., July 24—(A. N.P.)—Southern dailies have joined in publicizing favorably the recent book, "Race Relations," published by D. C. Heath & Co., and written by Dr. Charles S. Johnson, head of Fisk Universiy's social science department, and Dr. Willis D. Weatherford, white, president of the Y. M. C. A. Graduate School, also of Nashville. Both the Nashville Banner and the Jackson (Miss.) Daily News have recently carried fulsome praise for the volume, the latter expression being from the pen of Bishop Bratton.

The book is being used as a textbook in the University of Iowa, Smith College, Texas A. & M. College, Louisiana State University, Duke University, University of Florida and Scarritt College. Several Negro schools are also expected to use the text.

Recent Books

Fiction

THE BLACK CONSUL—Anatolii Vinogradov—*Viking* ($2.75). In this historical novel of Haiti and the French Revolution by a Soviet author, Toussaint l'Ouverture, Robespierre, Marat, Lafayette and other great men of the epoch take the stage. Vinogradov's method of fictionalizing history is to incorporate verbatim reports taken from original sources into his stories. Thus the unsuspecting reader is treated to actual state papers, speeches, documents. Vinogradov may have been the first historical novelist to make extensive use of this method, but Guy Endore, U. S. novelist, employed the same technique in *Babouk*, his novel of a West Indian Negro, published by Vanguard Press last autumn.

LEAN MEN—Ralph Bates—*Macmillan* ($2.50). In Barcelona during recent Spanish revolution, the proletariat fights the monarchy and visits the music halls while Francis Charing is involved with three women. Adventure moves from city streets to mountain passes.

FORGIVE ADAM—Michael Foster—*Morrow* ($2). Life among those hard-boiled newspapermen.

Non-Fiction

THE MAN ON THE BARGE—Max Miller—*Dutton* ($2.50). The author of *I Cover the Waterfront*, an expert on the simple life, discovers a bargeman who combines philosophizing with fishing.

THE PIPE DREAM OF PEACE—John W. Wheeler-Bennett—*Morrow* ($3). The author of *The Wreck of Reparations* calls his new book "The Story of the Collapse of Disarmament." A more serious and solemn discussion of the subject that Drew Pearson and Constantine Brown recently put into the wisecracks of *The American Diplomatic Game*.

THE WHITE-HEADED EAGLE—Richard G. Montgomery—*Macmillan* ($3.50). Biography of the adventurer who became chief factor of Hudson's Bay Co. in the Columbia River country. He married a half-breed Indian woman, founded the trading post at Vancouver, and was a good uncle to the Indians.

CHANGING ASIA—Egon Erwin Kisch—*Knopf* ($3). A famed Czechoslovakian reporter's visit to the land of Tamerlane and Genghis Khan. Under the impact of Soviet five-year-planning Turcomen and Uzbeks are leaping from the age of the camel caravan to the age of the motor truck in one jump.

"Mules and Men"

Miss Zora Neale Hurston, above whose new novel "Mules and Men," dealing with Negro folklore is to be published this spring. Miss Hurston achieved distinction through her first literary effort, "Jonah's Gourd Vine" which is something of the same pattern as her second. She is now engaged in a lecture tour.

Cahaba to Birmingham

THE CALICO BALL. By Emma Gelders Sterne. Illustrated. New York: Dodd, Mead & Co. $2.

To all young girls in their teens, a new novel from the pen of Amarantha Gay's creator is an event. There are few stories of the old south as refreshingly told as Mrs. Sterne's "No Surrender" and "Amarantha Gay, M. D.," and now she presents "The Calico Ball" as a welcome addition to the trilogy.

Molly Ann is a worthy successor to Julia Thomas and 'Manthy. Her story and Johnny's, is essentially the romantic story of two settlements in the days when the beautiful Cahaba passed into oblivion, and Birmingham, while nearby with the courage and the strength of the frontiersman and the pioneer fought for her welfare, rose to heights. As "Amarantha Gay" was a tale dealing with change—that of the status of men and women—so does "The Calico Ball" deal with change—that of the evolution of the rural community to the industrial one. The story of the growth of Birmingham necessarily involves iron. And Mrs. Sterne has made the search for the right kind of coal, and the building of the first furnace, a human and moving experience, and the calico ball that marked its success as well as the victory over cholera by the introduction of scientific methods of sanitation, a gay and courageous affair.

"The Calico Ball" is more than a girl's book. It is a strong book, filled with the strength of men and women who had the endurance and the will to make Birmingham what it is today. And Johnny, in the saying of "I'll stay and fight for the city even if there's nobody left but Manthy and me." and Molly Ann in the planting of her own oak tree after the destruction of Cahaba, show the rising spirit of a youth that knew no defeat.

A little negro boy plays his part, too. One of the first to be born "free," Emancipation goes in search of an "educating outer books," to the growing city whose station is an old box car. He is not just Lizzie's Mancipation Jones. He in the free negro seeking his place in the world.

"The Calico Ball" is pleasingly illustrated by L. H. Junker, with free, clear black and white sketches. It is the clean, really entertaining sort of book based on real happenings in the progress of civilization, with a whole series of amusing incidents to add spice, that makes one wish that there were more of its kind published. And it establishes Mrs. Sterne as a really worth-while contributor to reading for girls. —M. BREITENBUCHER.

TODAY'S BOOK

THE REGIONAL APPROACH TO NATIONAL SOCIAL PLANNING, by Howard W. Odum. 31 pp. REGIONAL RECONSTRUCTION: A WAY OUT FOR THE SOUTH, by Rupert B Vance. 31 pp. Two Pamphlets, published jointly by the Foreign Policy Association, New York, and the University of North Carolina Press, Chapel Hill, N. C. Prices not stated.

Reviewed by LINCOLN M'CONNELL

Last Summer, Judge Ogden Persons of Forsyth, who had recently toured Europe, was present in a group discussing the industrial and rural unemployment of Georgia. He recalled the small farms that dot the European hillsides, their trim air of comfortable, debt-free prosperity, their self-sufficiency and their independence of economic storms. He declared, "If that be peasantry, I say, give us peasantry!"

Rupert B. Vance, summarizing his estimate of the misery, insecurity and squalor of the Southeastern farm tenant class, echoes:

"Any self-respecting peasant proprietor in France would view with loathing the condition of a Mississippi cotton-chopper."

Mr. Vance and Mr. Odum have written a two-part Declaration of Economic Independence for the Southeast. Mr. Odum lays down a barrage on the philosophy of regional, economic planning; Mr. Vance moves forward under its cover. The result is impressive. Perhaps in this engagement the artillery has the more difficult assignment. Mr. Odum admits that there is a popular prejudice against social planning. He knows that the public is afraid of planning talk, of theorizing and experimenting; that it is inclined to poke fun at specialists and experts and prone to treat with amusement or contempt what it regards as merely the jargon of the doctors.

Precisely constructed arguments are carefully erected against these and other objections to programs designed to change the conditions our troubles are growing out of. He argues that a natural grouping of the states of the Southeast should face their common problems and plan sensibly to meet them. "The Southeast," he says, "is rich in all resources, physical and human, essential to the development of the highest culture." His contribution to this joint work is devoted abstractly to the principle that only by determined planning in which the states and the Federal Government shall both share, can there be removed the qualifying "but" which inevitably follows this warming statement. Unfortunately, The Regional Approach To National Social Planning is hard reading. Its argument is crowded with the phrases and terminology of social science class-rooms which conceal from the public the processes of sound thinking which are really taking place within them.

Mr. Vance, on the other hand, gets right down to brass tacks. He fixes the blame for the South's poverty on its agriculture. He shows how we got what we have; the influence of many events and circumstances which have led us to the one-cop cotton system, to share-cropping and the long train of evils that have come to be associated with it. He knows the practical details of the system and he deals with them in hard, unsparing frankness. A great distance seems to lie between the beautiful old manors of pre-war days and the neglected novels, eloquent of hopelessness and carelessness, which today perch precariously on the banks of gullies cancerously eating away the fertility of Southeastern soils; but Mr. Vance proves them to be blood-related.

Despite the financial wonders worked by the Government's AAA program, it does not, says this author, offer the way out of our difficulties, for its end-result is a subsidy to a relatively small number of land-owners, and unemployment for the share-croppers. It can take no account of the interest of this latter group, numbering, throughout the region, sixty per cent of all those engaged in agriculture. He suggests that we may now be witnessing a definite shift in the status of farm workers from that of tenants to that of casual laborers. Georgia employment offices do, indeed, report that trend. When thought through, this change seems to offer a scarcely inviting prospect. Mr. Vance believes that if long continued, the AAA program will have the effect of maintaining critical land values which will prevent tenants from ever buying into ownership.

Southern civic leaders will find in this survey an explanation for the failure of crop diversification programs of the type with which they are familiar. Cash-crop landlords naturally cannot be deeply interested in subsistence farming for their tenants.

Apparently our choice narrows down to this alternative, if in reality, it be one: either reform the international system of markets or reorganize the system of land tenure in the South. We probably should never be able to do the one; we could, as Denmark and Ireland have already demonstrated, do the other; and going further, through Government aid and leadership make these small land holdings of individual farmers profitable and worthwhile.

Henry W. Grady's touchingly expressed dreams of independence for the Georgia farmer may serve today, without the change of a phrase, a word, or a punctuation mark, to declare the aim, and by inference state the problem, of this generation of farmers. He wrote it more than fifty years ago. Messrs. Odum and Vance feel strongly that the let-alone policy has had too long a trial; that it is too costly in things of human worth to continue longer. They have a suggestion to make.

They have been thinking, and their pamphlets show it.

THE BLACK CONSUL, by Anatolii Vinogradov. Translated from the Russian by Emile Burns. Viking Press, New York. 429 pp. $275.

Reviewed by NANCY STEWART

Vinogradov's novel of the blacks in Haiti and the French Revolution has the distinction of being the first history of a country other than Russia to be written by a Soviet author. A vast amount of research has gone into the preparation of this piece of fictionalized history and a new technique has been used in developing it. Authentic reports from actual state papers, speeches and documents are incorporated into the narrative, and such is the author's story-telling skill that one is hardly aware of reading data.

The account opens in Paris during the early years of the Revolution. A Negro delegation under the leadership of Toussaint l'Ouverture has come to ask the new Government for freedom for Haiti. Two mulattoes, Oge and Chavannes, heroic followers of the wise leader, lose their lives early in the struggle. The first part of the story, called "White France," follows closely events of the Revolution in France and offers varied glimpses of men in power at the time: Marat, Lafayette, Desmouline, Dr. Guillotin, and the crafty young lieutenant, Napoleon Bonaparte. The second part, "Red France," records the progress of the Revolution, the changes of Government and the new figures who come into power, particularly in their relation to the uprising which occurred in the West Indian colony. In the third part, "Black France," we see Paris under Napoleon who has become First Consul; then the scene changes to the island where the Negroes are fighting heroically for their independence.

Vinogradov has drawn deft portraits of the main figures of the French Revolution and has searched below the surface the motives for their actions. His main stress is naturally on the Negro Toussaint, whom he calls the Black Consul and whom he represents as a shrewd, kind man, a born leader capable of inspiring considerable respect. The glimpses we have of Napoleon from the time he is only an ambitious but already cynically diplomatic young lieutenant until his accession to power, build up a vivid impression of his character and personality.

The handling of the immense material which makes up the book and the method of giving shape to a crowded narrative that has been accurately documented to the last detail are remarkable. Black Consul is a notable attempt to make history readable and to give the historical novel a sound basis. But the changing of scene, the following of a large number of important characters cause the interest to be shifted, retard the development of the story and keep the novel from having perfect unity.

Vinogradov writes skillfully and is particularly strong in characterization. His point of view is one of complete detachment. The reader need expect no interpretation suggestive of the author's political sympathies. No attempt is made to interpret the French Revolution according to the theories of Karl Marx.

The Black Consul is extremely rich in detail, vivid and illuminating as a picture of the French Revolution.

About Books

Children of Israel

WE JEWS, by George E. Sokolsky. Doubleday, Doran and Company, New York. $2.

NEGROES who would acquaint themselves with the woes and echievements of other racial minorities can make a start in that direction by reading Mr. Sokolsky's rather rambling and often puzzling offering.

In "We Jews" one is informed that "passing" is no practice which may be claimed exclusively. The author tells us that thousands of Jews have deserted the faith of Abraham and Jacob, become Christians, adopted non-Hebrew names, and married Gentiles with the view of escape.

Others, he finds, retain their old names, but earnestly seek to be known as good Americans and will have nothing to do with their own tribe.

Mr. Sokolsky rates the Jew's position in our own "liberal America" as a little better than that of the Negro and other minority groups.

Miscegenation has mingled the blood of the Jews with a hundred strains, he maintains, and holds that there is no such thing as a pure group of Israelites. Mr. Sokolsky takes great pains to explain that his people are not the richest in the world, and points out that they have never had much influence on the New York Stock Exchange. He also sets forth that many of the Jews who are leaders in finance and commerce avoided building Jewish concerns and limit their own people in the matter of employment.

He finds no discrimination against Jews in the public schools either as pupils or as teachers, and urges that Jews increase their philanthropies to private institutions or build their own if they wish to increase opportunities for tehir people. In the matter of quotas for Jewish students he finds no basis for complaint where the schools were founded for Presbyterians, Baptists, etc.

Mr. Sokolsky admits that Jews practice law and medicine and engage in some other pursuits far out of proportion to their numbers, but he lays that condition to restrictions in many avenues of employment such as banking, utilities and certain trades. He lauds the military serve of his people, and says that 200,000 served in the World War, 10,000 of them officers. In the latter class he names Rear Admiral Joseph Strauss, Brigadier General Charles H. Lauchheimer, marine corps commander.

In this poorly assembled work he warns Jews to be careful of their personal conduct and pleads for the right of his people to full economic rights. He does not want his race to become an economic minority and menace such as he terms the American Negro. About entry to American "society" he cares nothing.

The author sees no solution for the problem of prejudice. He believes it can be lessened, but not eradicated, and he feels that Palestine can offer a physical home but a small percentage of his people. Political nationalism should be avoided scrupulously, he says, and the race as a whole should return "spiritually" to Palestine.—O. McC.

Bibliography – 1935

Southern Viewpoint.

NINETY DEGREES IN THE SHADE. By Clarence Cason. 186 pp. Chapel Hill. University of North Carolina Press. $2.50.

Clarence Cason, the author of this book, was a brilliant young southerner of rare personality. He was educated at the University of Alabama and the University of Wisconsin. He occupied the chair of journalism at his Alma Mater (Alabama) for several years. Since this book came off the press he committed suicide.

"Ninety Degrees in the Shade" is called "a psychograph of the south—a paradox of unrest in a land of contentment." The author suggests that reports on election campaigns in the south should be placed on the sports pages of the newspapers, since in the south politics is regarded as a major sport like baseball and is not to be taken seriously. But this indictment does not hold for the south alone. Southern people do like a show when a politician is campaigning, but this is not peculiar to the south. If one reads Frank Kent's book, "Political Behavior," he will find that people of the west and other parts of the United States are fed "hokum" by politicians and they like it. Moreover, so-called demagogs are not all bad—they may accomplish much good. Oftentimes liberal statesmen are characterized by their enemies as demagogs. Dr. H. C. Nixon, of Tulane, shows that Huey Long has done much constructive work in Louisiana. While Mr. Cason criticizes Heflin, Bilbo and other politicians adversely, he brings out some of their good traits.

In his chapter on "Black Figures in the Sun" Mr. Cason discusses the deeply inbedded notion in the south that the negro must be kept in his place. This he considers "the most formidable barrier in the way of an intelligent solution of the racial difficulties in the south." Mr. Cason suggests that "for the sake of the future of the south as a whole, we must in some way make it possible for the negro to discharge the obligations of dignified citizenship to the limit of his abilities.

In a chapter entitled "They Are Not All Monsters," Mr. Cason deals with an enlightened mill-owner whom he calls "Uncle Charley." He shows how "Uncle Charley" pursues an enlightened policy of paternalism toward his employes. Like his forbears on the plantation, "Uncle Charley" takes care of his people in hard times. In many southern states the author says that planters have turned from plantation to factory "without altering one jot the desirable elements of their cultural inheritance."

The author thinks that the southern climate has "the effect of creating a passivity which renders the inhabitants of the region much too willing to accept conditions as they are, be they right or wrong." Another retarding force Mr. Cason suggests is "traditionalism, which encourages an outlook of partly mythological assumption and criteria unable to stand the test of reasonable analysis." Mr. Cason concludes as follows:

"On the whole, the south would profit from a nice, quiet revolution. I do not mean a communistic revolt, or another populist uprising, or further developments of fascism in the south—may the good Lord deliver us from all such things as those! What I have in mind is a revision of the region's implanted ideas, a clarification of issues, a realistic and direct recognition of existing social problems, a redirection of the south's courage and audacity, and a determination that the southern conscience shall be accorded the reverence due a sacred thing. Sweet placidity, although it is a gem of great value, must not be purchased at the expense of the southerner's moral responsibility for the welfare of the social structure below the Potomac."

Mr. Cason has done a good job on the whole. He has tried to portray some southern characteristics and to give us a picture of the undesirable side of southern life. The picture is somewhat overdrawn, and many southerners, no doubt, will resent the rather harsh comments of the author. Nevertheless, his statements are, in a measure, true. It must again be emphasized that Mr. Cason is writing of the more sordid side of southern life. Life, on the whole, is delightful in the south and the author admitted he would not live elsewhere. But it is not a bed of roses for all.

Died as Success Came

Clarence Cason, who killed himself, was the author of "Ninety Degrees in the Shade," reviewed in another column.

Boyd Touches Life.

ROLL RIVER. By James Boyd. 603 pp. New York: Charles Scribner's Sons. $2.75.

"Roll River" might be cited as a splendid example of what that chimerical volume, The Great American Novel, should be. Mr. Boyd's admirers may even stake a claim to its actual achievement in that direction. The question naturally follows: what are the requisites of such a novel? It should, of course, deal with the American scene, over a long enough period of time to show the development of the American character and the changing ideals and philosophies of the American people. It should be written with deep understanding of, and compassion for, the foibles of humankind; for good literature is of necessity a commentary on life. It should be written in language that is simple, yet majestic and beautiful, involving pathos and satirical humor, irony and pity, clear characterizations and faultless psychology. James Boyd fulfills these qualifications adequately in "Roll River," although there may be an overabundance of pathos.

Like the river that rolled on its way beside the Pennsylvania town of Midian, in which the scenes of the story are laid, the lives of Grandfather Rand, his children and grandchildren and great-grandchildren, roll forward in an inexorable and mysterious flow. The story of Clara, daughter of the patriarch, forms the first part of the book, that of Tommy, her nephew, the second. Clara's tragedy of learning too late of her love for her husband, is well understood after the author has portrayed the Victorian background of her girlhood. In that background are the figures of Clara's father, the sturdy and leonine man who has built a fortune with the advancing fortune of his country; Clara's mother, engrossed in uplift work and church societies; her prudish brother, George and his mouse-like wife, Ellen; her charming and gay husband, Fitz-Greene Rankin; the family servants, Levi Mistletoe and Samuel. All are so alive and human that the reader looks upon them as people he has known, people he has loved or hated or laughed at. It is not alone the members of Clara's relatively small circle that are present in the book. The reader is conscious of the whole community, from its rowdy Billy Goat Town to its prim and aristocratic River street.

The story of Tommy is another of tragedy. When he graduates from Yale he marries a pretty prig of a girl who actually wants nothing more than a stuffed shirt for a husband. Their two children fail to ease the tension that springs between them, and only Tommy's Aunt Clara seems capable of giving him the understanding he craves. Later, when he is on leave in Paris with the A. E. F., he realizes that he has married the wrong girl, that Jeanne Thompson, daughter of one of Aunt Clara's friends, warmly alive and intelligent, working in a French hospital, is the girl he really wants, the one he has always wanted. Tommy is a pathetic figure in his hotel in Paris, yearning for Jeanne after they have parted on the steps of her hospital. He returns to his family after the war, only to find himself more alien than ever to those around him. When he tries to flee the matrimonial fiasco that weighs on him like a corpse, Aunt Clara stops him with the story of her own tragic marriage. Tommy grows into a middle-aged man who rears his children well, and runs the family business to his father's satisfaction. In fact Tommy manages everything correctly except his own futile life. When it ends, he is not bitter. On his deathbed, after he has mentally re-lived his past life and that of his aunt's, he muses silently that "no matter what mean, ludicrous, or terrible effects defaced the scene, his last impression of mankind was one of splendor."

The reader's last and lasting impression of "Roll River" is one, also, of splendor, for James Boyd has grasped the very essence of life and has placed it between the covers of a moving and beautiful book that should make literary history.

—MARJORIE UHRY.

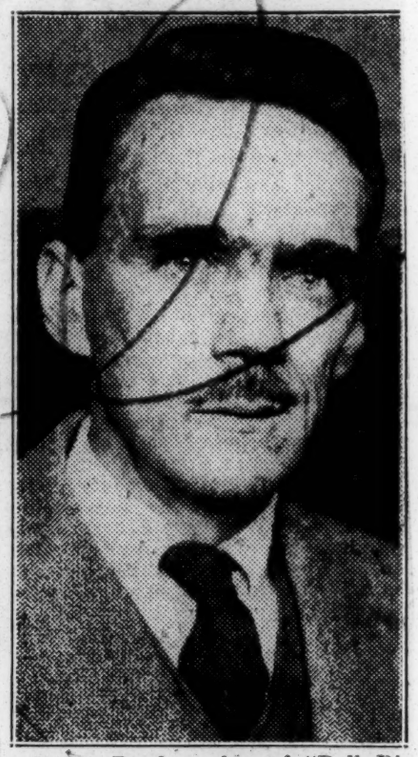
working together in a confederation of China, has often been urged as a solution to China's problems. Mr. Rea puts Manchoukuo forward as the first step in such a program. The theory itself may be a good one, but Manchoukuo will hardly work there, as it is neither independent nor in confederation with China.

In the latter part of the book, the author deals with the menace to Japan of soviet control in central Asia, with its reputed millions of would-be soldiers—the danger to Japan of an industrialized, mechanized, militarized China under leadership of Moscow. He makes out a good case for Japan and calls out our sympathy for her. If, therefore, he had put the last of his book first, securing for Japan the interest and concern of the reader, and then treated Manchoukuo as Japan incognito, as everyone knows it to be, and urged upon us all the necessity which Japan felt in setting up an insulation against the red menace—then, he might have gotten somewhere.

As it is, the book will not pass muster with the historians, and is therefore of little value to one who would come to an impartial understanding of things in that quarter of the world.

—ARVA C. FLOYD.

Another River Rolls



James Boyd, author of "Roll River," which has been universally praised.

Mose of Mississippi

DEEP DARK RIVER—Robert Rylee—*Farrar & Rinehart* ($2.50).

Though many a reader has lately grown weary of tales of the South by Southern writers, the Book-of-the-Month Club nevertheless turned once more to that region, picked *Deep Dark River* as its July choice. On the strength of this, his first novel, critics carefully pigeonholed the name of Robert Rylee as a young U. S. novelist to bear serious watching.

Deep Dark River begins when Mary Winston, well-born Southern lady, only woman lawyer in Clarksville, Miss., accepts a routine case growing out of a shyster lawyer's theft of a Negro client's cow, is quickly involved in a complex and dangerous intrigue, uncovers a plot to hang an innocent and friendless Negro. Honest, stubborn, self-respecting, acutely conscious of her social and moral responsibilities, Mary has already made enemies by her interference with those who have lived by petty exploitation of Negro ignorance and fear, does not shrink from the more hazardous task of defending Mose South-

wick against his influential persecutors.

A good-natured, thoughtful Negro, Mose had wandered into Mississippi from Louisiana, landed at last on the Rutherford plantation. There he lived contentedly, preaching and farming, until his marriage to a bad Negro woman from town lost him the respect of his neighbors, earned him the enmity of Birney, the plantation overseer. Only because Old Rutherford hated his degenerate sons and his pompous overseer could Mose remain on the plantation after he had driven Birney away from his cabin. But even Rutherford's protection could not save him when Birney sent another Negro to pick a fight with him, then blackmailed Mose's best friend to refute his claim of self-defense.

With attention concentrated on the fearful intrigue steadily tightening around Mose, readers may be slow in recognizing that Author Rylee has unobtrusively built him up as a strong character, a human being extraordinary in his selflessness, his patience and simple eloquence, his deep inner contentment with the seasonal simplicities of farm life. "De Lord done been trampled on befo. . ." he sermonizes. "An hit ain't never ruffle de Lord none. Dey done nail de Lord up an poke a knife in he side and done laid de crown o' thawns on he haid, an hit didn't no more'n make him groan out wunst."

Southerners may wonder that so amiable and intelligent a Negro as Mose should blunder into such devilish complications, or provoke such vicious enemies, but they are not likely to cavil over Author Rylee's understanding of the peculiar problems of Southern life. Indeed, Author Rylee finds the central motive for Mary's persistent effort to free Mose, for Rutherford's brief acceptance of his social responsibility, in their profound love of the South and their hatred of those who would dishonor it. Passionately Mary denounces the decent people of Clarksville for their acquiescence to such crimes as the framing of Mose. Yet she finds that many who avoided her during the trial congratulate her for her courage after her defeat, discovers among her neighbors many who feel as she does but who shamefacedly keep silent, fearing public opinion far more than they fear the loss of self-respect or the reproach of a troubled conscience.

The Author. Robert Rylee, slight, wiry, dark, 27, works as "handy man to the General Sales Manager" of the Hardware Dealers Mutual Fire Insurance Co. He was born in Memphis of a family that has lived in Tennessee and Mississippi for more than a century; was educated at Phillips Andover and Amherst; has waited on table at a Gloucester hotel; has worked as a farm-hand in Connecticut; has traveled in France, Italy and England. In 1930 he took a job as clerk in an insurance agency in Dallas, spent his spare time writing three novels which he destroyed before they were completed. Transferred to the home office of the Hardware Dealers Mutual Fire Insurance Co. at Stevens Point, Wis. in 1934, Author Rylee edits and writes sales publications and manuals, trains office sales employes.

'Best' Southern Novels

What are the best novels written by Southern authors? Donald Davidson, of the English department of Vanderbilt University, asks this question and gives his own answer in an article in The Publishers' Weekly. It is an engaging subject, particularly for Southerners, though it will not be lacking in interest for book-readers in other sections, especially in view of the prominence which Southern writers have achieved in present-day literature.

Mr. Davidson's selection is not, however, confined to present-day writers. It embraces a century of Southern writing. In his article, according to a review of it appearing on the book page of The New Orleans Times-Picayune, he picks, "imperfectly, he says, a few novels that are worth enrolling on the lists of memory." Mr. Davidson says that his selection lacks a Tolstoi, a Thackeray or a Balzac, but that it is not by any means without examples of greatness.

His choices are as follows:

William Alexander Carruthers's The Kentuckians in New York, John Kennedy's Horseshoe Robinson, William Simms's Yemassee and The Partisan, John Cooke's The Virginia Comedians, Augusta Evans Wilson's St. Elmo, Mark Twain's Tom Sawyer and Huckleberry Finn, George W. Cable's The Grandissimes, Mary Murfree's Prophet of the Great Smoky Mountains, James Lane Allen's The Choir Invisible, Thomas Nelson Page's Red Rock, Mary Johnston's To Have and To Hold and The Long Roll, Ellen Glasgow's The Voice of the People, Virginia and The Romantic Comedians.

John Fox's The Little Shepherd of Kingdom Come, Thomas Dixon's The Clansman, John Moore's The Bishop of Cottontown, Corra Harris's A Circuit Rider's Wife, Henry Sydnor Harrison's Queed, James Branch Cabell's The Cream of the Jest, Figures of Earth and Jurgen, T. S. Stribling's Birthright, DuBose Heyward's Porgy, Elizabeth Madox Roberts's The Time of Man and The Great Meadow, Frances Newman's The Hard-Boiled Virgin, Julia Peterkin's Black April, Maristan Chapman's The Happy Mountain, William Faulkner's The Sound and the Fury and As I Lay Dying, Evelyn Scott's The Wave, Thomas Wolfe's Look Homeward, Angel, Stark Young's River House, Shelby and Stoney's "Po" Buckra, Erskine Caldwell's Tobacco Road, Caroline Miller's Lamb in His Bosom, Marjorie Kinnan Rawlings's South Moon Under and Caroline Gordon's Alex Maury.

This is a worthy list. There will, of course, be some differences of opinion concerning some of the choices. On the whole, however, it is a list which probably will find wide acceptance, both on the part of Southern readers and on the part of literary critics the country over.

Mr. Davidson's selection is notable for the breadth of his taste and his discerning discrimination. It is notable also for the fact that it contains so many Southern novels of other years. There was, indeed, much in Southern literature of the last century, and of a generation ago, to be treasured, notwithstanding that some critics contend that really worthwhile writing in the South appeared only with the literary renaissance of recent years in this section. It is good to see such old favorites—and such worthy ones—as James Lane Allen's The Choir Invisible, George W. Cable's The Grandissimes, Mary Johnston's To Have and To Hold, John Fox, Jr.'s, The Little Shepherd of Kingdom Come and a number of others that might be mentioned, included in the list. It is equally good to see many of the moderns represented, such as James Branch Cabell, T. S. Stribling, William Faulkner, Erskine Caldwell, Stark Young and others.

It is a far cry from The Choir Invisible to Tobacco Road, and from Thomas Nelson Page's Red Rock to Cabell's stories. Incidentally, Mr Davidson is to be congratulated on his discernment in listing Figures of Earth and The Cream of the Jest along with, and, perhaps significantly, ahead of the more famous Jurgen. Doubtless many will be surprised to see Stark Young represented on the list by his River House instead of by the more popular So Red the Rose. No doubt there will be, for many, other surprises in the list. It holds much room for discussion.—Birmingham News.

"Life OF SHAKA" : It is interesting to record that Mr. R. R. R. Dhlomo's "Life of Shaka" is now in the hands of his publishers Messrs. Shuter and Shooter, of Maritzburg. Professor C. M. Doke, M. A. D. Litt. of the University of the Witwatersrand, has written an appreciative Foreword to the work.

J. ROSAMOND JOHNSON WRITES NEW BOOK

NEW YORK, Dec. 15 — J. Rosamond Johnson, noted author is working on a new book, "Rollin' Along in Song" to be published as a Viking Junior Book in 1936. Mr. Johnson is also appearing in "Porgy and Bess."

Opinions of Commentators Clash On Latest Literary Production of DuBois.

7-6-35

By FLOYD J. CALVIN

NEW YORK CITY, July 3—The battle still rages over Dr. W. E. B. DuBois' "Black Reconstruction," published by Harcourt, Brace & Company. The forthright denunciation of several white historians, whom Dr. DuBois called by name in his now famous "blacklist" included in the bibliography of the monumental work, has brought an apologetic and cringing reply from Henry Raymond Mussey of Wellesley College, who, reviewing the book as a first page feature in the New York Sunday Herald Tribune "Books," begged for quarter for his clan.

"This is a book of controversy," writes Dr. Mussey. "In form and intention a solid history of the reconstruction period, with primary reference to the Negro's part in it," he went on, paying tribute to DuBois' scholarship, "it is also an economic treatise, a philosophical discussion, an impassioned argument for the thesis so ably and eloquently maintained by its author over a generation, a poem, a work of art, all rolled into one."

What might be termed as cringing under the relentless DuBois lash Dr. Mussey writes: "My people, I know, have been and are cruelly unjust to Dr. DuBois and his people. Shall I then complain if he is something less than just to us, and on that account refuse to examine and weigh the facts he lays before me?" Then, in an effort to clear the propagandists of history, as Dr. DuBois termed them, Mussey adds: "After all, he is but one more blind man, feeling a different part of the elephant and crying aloud his discovery. It is thus that we learn—and if only we might learn to do justice and love mercy and walk humbly."

Dr. Mussey admits the deep significance of the DuBois book, when he writes: "No intelligent person can read this book without profound respect for the scholarship of its author, plowing a solitary furrow in an almost unbroken prairie. None can deny the sensitiveness of his feeling, the beauty and brilliance of his style, the passionate earnestness of his convictions, the uncompromising sharpness of his thought and expression; and plenty there be to criticize his bitterness and lack of judicial balance. Slavery was 'a cruel, dirty, costly and inexcusable anachronism.' The 'infamous' Black Codes of the post-Civil War period 'established a new status of slavery with a modified slave trade.' Being black 'is still a crime in the United States.' And as a brilliant example of the kind of blanket indictment of which Dr. DuBois complains when applied to Negroes: 'With a determination unparalled in science, the mass of American writers have started out so to distort the facts of the greatest critical period of American history as to prove right wrong and wrong right.' An advocate could scarcely do his cause a worse disservice than this," complains Dr. Mussey, true to the traditions of the Negro "keeping his place."

Bibliography-1935-

Lothrop Stoddard Reconsiders His Tide of Color

CLASHING TIDES OF COLOUR. *By Lothrop Stoddard. New York: Charles Scribner's Sons.* $3.

By RAYMOND LESLIE BUELL

ABOUT fifteen years ago Mr. Stoddard frightened us almost to death with a book called "The Rising Tide of Colour." It was an interesting argument that the brown and yellow men would soon dominate the globe. Since then Mr. Stoddard, along with the rest of us, has learned a good deal. He now admits that his previous thesis was wrong because he did not sufficiently realize the rate at which Western machine civilization was sweeping across every continent and disintegrating the Orient to such an extent that united action against the West has become virtually impossible. He might also have added that his earlier book did not examine the statistics which show that many of the darker races are tending to reproduce less rapidly than the white.

In the present volume the author examines the forces of disintegration which are at work on every continent today. In the past, he says, there was a comity of Europe which rested upon deep spiritual and cultural relations. Throughout the nineteenth century the sentiment of white solidarity in the West was strong, but the great war shattered the unity of the West and produced a disaster of incredible magnitude. As a result the whole world system which has rotated around Europe tends to fly off into tangents and is threatened with permanent disruption.

The first State to secede from the comity of Europe, Russia, has broken with nationalistic capitalism in favor of what has turned out to be nationalistic communism. The United States is the second power which has seceded from Europe. The lack of harmony between America and the Old World arises not merely from conflicting material interests but from divergent aspects of a common civilization.

"Certainly, America ought to keep hands off Europe, because nothing that America could do would benefit Europe as a whole. Any intervention in Europe's affairs would necessarily be a partisan intervention." With unconscious smugness, the author adds "Before America can truly help Europe must find a way to set its own house in order and this means more than technical readjustments of border lines, or arms quotas. It implies a *reawakening* of a European spirit, a revival of that traditional European comity which was shattered by Armageddon." When Europe thus reforms itself, we superior Americans, Mr. Stoddard implies, may rush to its "aid."

He next discovers that more than half the Western Hemisphere is in profound flux. He asserts that the Caribbean has racially ceased to be part of the white man's world and is giving way to the Negro. In the great land block stretching from Mexico to Chile and Argentina, the trend is toward a militant, aggressive movement of Indianism. This word implies the conscious resurgence of those native stocks overcome by the first Spaniard four centuries ago. The triumph of Indianism means the triumph of agricultural communism. Mr. Stoddard does not like the prospect. "An Indianized block from Mexico to Peru would be an area not merely of scant achievement but also a weak resisting power. And if the white man stands aside, this extensive low-pressure area will be filled by a vigorous indraft from Yellow Asia." The Western Hemisphere therefore is confronted by two invasions—communism and orientalism. The chief centre of opposition in Latin America is Argentina, Chile and Uruguay.

After discussing the racial difficulties confronting the Greater France the author surveys the hyper-nationalisms in Europe, represented by Mussolini and Hitler. He completes the circumnavigation of the globe with interesting, if somewhat pessimistic, sections dealing with Asia and Africa. Should Asia fall prey to communism nothing less than chaotic barbarism would result.

The effects of all this upon our Western world can easily be imagined. Billions of European and American capital invested in Eastern lands would, for the most part, be hopelessly lost. Our great foreign trade with the Orient * * * would dwindle. * * * With one-half of the world and more than half of the human race weltering in chaotic turmoil, how could the rest of the world remain unscathed?

The review concludes with the rather prosaic conclusion that "the outstanding feature of the contemporary world-situation is that it appears to be as unprecedented as it is complex."

While this volume is written with less self-assurance than previous books from the same pen, it still reveals the author's implicit faith in the superior virtues of the white race on the one hand and America on the other. It fails to realize that this country is in the grip of a crisis fully as deep as that existing elsewhere—a crisis which transcends racial and national boundaries. Mr. Stoddard's preoccupation with race is illustrated by the present effort to embrace nearly all the political problems of the world under the title of "Tides of Colour."

As a result of his failure to examine even the most important secondary sources, he continues to hold some racial theories which a little study would soon force him to discard. For example, he states that Cuba was once predominantly white, but now is giving way to the black man. Any authority shows that in the middle of the eighteenth century more than half of Cuba's population was black—a proportion which has steadily decreased since that time. Likewise, the author has failed to study what is really meant by internationalism. The leading supporters of international cooperation today do not wish to establish, as the author implies, a single world-State or a cosmopolitan culture. On the contrary, they believe in developing the best qualities of each nation, but realize that this can be achieved only if the war system is destroyed.

Reconstruction Days

THE PROSTRATE STATE, by James S. Pike. Introduction by Henry Steele Commager. Loring & Mussey, New York. 279 pp. $3.

Reviewed by BRAINERD CURRIE

"The corruption of the state government of South Carolina is a topic that has grown threadbare in the handling."

Thus the author begins the third chapter of this book written in 1873. As he wrote, the state was indeed prostrate beneath the weight of post-carpetbag reconstruction. Yet often as the story has been told and retold since, it remains possessed of perennial interest. This reprinting of James Shepard Pike's thoughtful and sincere portrayal conditions in the South Carolina of the tragic era will be generally welcomed.

No summary of the venality and corruption which paralyzed the governmental functions of the Palmetto State could be impressive to southerners prepared, as they are, by history and tradition to believe that no villainy is too vile to have been justly attributed to the depraved usurpers who ruled the various southern states after the war.

Every form of debauchery known to politics was rife in South Carolina when this book was written. The legislature was packed with ex-slaves of colossal ignorance. The white governor, Franklin J. Moses, had raised the Confederate flag over Fort Sumter and had served as a colonel in the army; but shortly after the war, for the sake of political gain, he had deserted the cause and joined hands with the despoilers of his people. According to Pike, he obtained his office by dancing at Negro balls and by speculating in Negro delegates. The proud aristocracy was crushed and powerless, for the time too weakened by itself. The state debt had swollen to staggering figures, the credit of the government was wrecked. As Henry Steele Commager says in his Introduction, the saturnalia of corruption was at its height.

Pike's chief concern was for the future of the state. At this rather remote time it may seem that fears of continued African domination over the state were unwarrantedly pessimistic. Such a view must arise from failure to comprehend the abysmal depths to which the state had sunk. In spite of the gloomy outlook, Pike (who was a Republican) had faith that eventually the unnatural conditions would yield to the real superiority of the Anglo-Saxon race, and to the natural advantages and resources of the state. In a forceful and graphic manner he presented conditions as they were, exposed their potential consequences, heralded his belief in the ultimate triumph of honesty and intelligence, and proposed concrete measures tending to the renaissance of the state.

He had a great and interested audience, and his work had its effect. His book is itself a part of the story he tells. Claude G. Bowers has called it "the Uncle Tom's Cabin of the redemption of the South." Its republication is a real service to students of history.

The Introduction by Henry Steel Commager is especially helpful in sketching a background for the book and in estimating its significance in the gradual unfolding of the drama.

TODAY'S BOOK

90 IN THE SHADE, by Clarence Cason. University of North Carolina Press, Chapel Hill, N. C. 186 pp. $2.50.

Reviewed by BEN H. JOHNSTON

"I am not sure whether it is possible to psychograph' a part of the earth's surface, with its people and its physical background; but I thought there would be no harm in trying," says Clarence Cason in the course of his Foreword. "Therefore I have drawn together some papers relating not primarily to the traits of selected human beings but to the characteristics of a part of the United States which is self-conscious enough and sufficiently insulated from the rest of the country to be thought of as a separate province. Thus it may be said of this volume that it constitutes a 'character' of the southern states."

Further along in the Foreword, the author explains that some of the ideas have been published in eight different periodicals which he names but adds that the material has been placed in a fresh context.

He opens his argument with the thesis that the lives and thoughts of Southern people are conditioned by the climate and the Negro. He discusses these influences from various angles,—historic, economic, political, sociological and psychological. He contrasts the South of today with the South of yesterday—a yesterday both actual and imagined. He contrasts the South with the North. He discusses agrarianism as opposed to industrialism. And through it all, very properly, he maintains the temperature of his title and keeps his "Black Figures in The Sun" always in the foreground.

The effect of this "psychograph" is marred somewhat by the fact that the synthesis of his material is not perfect. In any case, of course, his conclusions would be open to controversy, for the South is, as the editors of Culture in the South pointed out, like the elephant described by four blind Hindus. Still, decidedly there was no harm in trying. The effort has pro-

duced a readable book and one which has much valuable and thought-provoking matter.

I have not seen elsewhere, for example, so clear a statement of the Southern dilemma (farm or machine). His chapter on Cousin Charley's cotton mill is a fine presentation of the paternalistic textile magnate's side of an intricate case.

Less impressive is the chapter on Fascism: Southern Style. Not only is it superficial, but there are some misstatements. One of the most trivial of these raised the hackles on my Mississippi neck. The author attributes the "blot out the bright star that shines to the name of Mississippi" tirade to Samuel D. Prentice. To one who has heard Sergeant S. Prentiss' oration on Mississippi's Contested Election spouted by dozens of high school declaimers, such a blunder is as glaring as would be a reference, in Georgia, to The New South speech of Henry P. O'Grady.

Despite its faults, I recommend the book to all introspective southerners or courious outlanders.

Excellent photographic studies by J. Edward Rice add materially to the text.

STATE TO PUBLISH HANDBOOK OF NEGRO ACHIEVEMENT

The State Department of Public Instruction in Raleigh, will publish a Handbook of Negro Achievement for use in all public schools of the state. This Handbook will serve as a kind of basal text in giving the schools of the state authoritative information relative to the services which Colored People have rendered for the development and upbuilding of this State and Nation.

Accordingly a committee composed of, three Colored principals met in State Superintendent Clyde A. Erwin's office, with Mr. N. C. Newbold Division of Negro Education, Mr. Reynolds, of the Interracial Commission at Chapel Hill and State Superintendent on Wednesday at 11 A. M. to select a larger committee of principals to cooperate with a similar committee of white principals, and interested educators from Duke University, and the University of North Carolina at Chapel Hill to outline plans for the publication of this Handbook. The principals meeting were Mr. J. A. Tarpley, Dudley High School, Greensboro; Mr. W. H. Green of Concord; and Mr. L. R. Best of the local school.

Let's Go Bibliophile

I have often wondered why here in the south, where such material is most abundant, there is so little interest in books on slavery. A fine collection of this material could be assembled at very little expense and it seems that it would be a most interesting type of book to collect. One collector in Tennessee is buying all of this material he can get in the firm belief that it will be worth a great deal in the next few years. He may be right—and then again!

One field of collecting that is becoming more popular is the collecting of old sheet music. Of the American composers I think the highest prices have been realized for first editions of Stephen Foster. The demand for Confederate music is also strong. This sheet music is very rare. The very nature of the material makes it difficult to preserve and fine copies are very seldom found.

According to Goodspeed's catalog the Boston Athenium in its great collection of Confederate material has only 38 titles of Confederate sheet music. —B. W.

Cheap South

KNEEL TO THE RISING SUN—Erskine Caldwell—*Viking* ($2.50).

The legendary character of the old South, all chivalresque, julepy and magnolious, is still stoutly upheld by such loyal romanticists as Stark Young and Julia Peterkin, but its present reputation has been considerably damaged by the nightmare realism of William Faulkner and Erskine Caldwell. Author Caldwell, particularly, has been almost wholly concerned with telling tales on a part of the South no Southerner ever boasts of—the poor white trash that clutters the South's backyards. Often he makes his tattered crackers the scarecrow-heroes of wildly ribald yarns, but almost as often they appear as the victims of a reality that is unflattering but recognizable even to Southerners.

Critics of Author Caldwell who had begun to think that his zany style was effective largely because of its Rabelaisian grossness last week were thinking again, after reading *Kneel to the Rising Sun*, his latest collection of short stories. As in all Caldwell books, the phallic content was high—though not so gamy as to attract the attention of the censor—but the best of these 17 stories were more cathartic than aphrodisiac. Some of them:

¶ A Negro field-hand, making tracks across country one Saturday night to see his gal, is shot by a whimsical sheriff because he objects to being run in for vagrancy.

¶ A well-fed farmer family lightens the after-dinner lull by laughing at the horrible trained antics of a half-witted Negro boy.

Best in the book, and well worthy of inclusion in a U. S. anthology, is the title story, *Kneel to the Rising Sun:* A spineless sharecropper, whose landlord persistently half-starves him and browbeats him, as he does all his tenants, one night finds his old father missing from the cabin. To help him search he rouses a Negro neighbor; together they find the old man's body, half-devoured by their landlord's hogs. When they wake the landlord there is a quarrel between him and the Negro, which is the excuse the landlord has been waiting for. While the Negro takes to the woods the landlord rounds up a posse. At dawn, directed by the sharecropper, they find their quarry, shoot him down from a tree. The sharecropper, his stomach full of two horrible deaths in one night, goes home to breakfast, but for once he cannot eat.

When Knighthood Was In Power

WOMEN IN EIGHTEENTH CENTURY AMERICA, by Mary Sumner Benson, Columbia University Press, New York, 343 pages, including index—$4.00.

The Moslem permits the foot of no woman to defile his sacred mosque. She is a being without a soul, created out of a rib for the worldly enjoyment of her god-like master.

Eighteenth Century Christendom was not so lordly. It conceded a soul to its womenfolk. They might hope for a niche somewhere along a lesser street in Heaven provided, of course, they "knew their place" and remained good, domestic animals to the end of their days, working out their destinies in the kitchens of their masters.

Nearly anyone—including most of the women—would tell you that Womankind was an inferior being, if one discounted a few admirable traits. True she was the best mother that Man had found for his children. She could cook and spin and watch the nickels he doled out to her for household needs. And, providing she was a worthy wife and had an indulgent husband, she might read a select group of books that Man felt would not disturb her none-too-strong mind.

Such was the general view at the turn of the century. There were, however, a few voices raised in protest—extremists who went so far as to forget that Eve was the first to fall, proof-positive of the inherent weak-mindedness of women in general.

American women of the Eighteenth Century, especially before the Revolution, found most of their standards of living and patterns of thought in Europe. These, of course, were the well-born women. For the poor and the slaves, the records of the time are sketchy. Something of the general attitude may be gleaned from the following on one of the foremost liberal thinkers of the time:

Enos Hitchcock spent some time in combating the idea of female inferiority but concluded by saying that as there must be a head in every society, it should be man. This masculine headship, he found based on Nature and designed only for the honor and security of the fair sex. Since the restraint needful for women was offset by their power over the wills and affections of men, there should be no servility in women's attitude. Hitchcock, in this part of his work, by his somewhat specious doctrine on women's position, just missed the opportunity of endorsing their full development and expansion as individuals. Liberal though he was, he felt the influence of older ideas. In so far as Rousseau and other European writers proposed to classify woman as an inferior species or to insist on her surrender of natural rights Hitchcock challenged their position. He was especially scornful of the notion that women should submit to masculine caprices because of men's superior physical strength; he believed that the natural modesty of women arising from weakness made them look to men as protectors. Any decent woman would be mortified at having it said that she ruled her husband especially if it were true. For the sake of society women must be habituated to restraint. They might rule through command of men's affection and through persuasion, but their lower place was established by natural law to preserve the equilibrium of society. Hitchcock's book contained a letter, supposedly from a Philadelphia lady, thanking him for denying the necessity for blind submission by women and for giving them rational grounds for conduct. She attributed feminine weakness to flattery and to a wrong education imposed by men. Therefore she was pleased with Hitchcock's design of rescuing female character from the state in which the pride of inattention of men had kept it too long.

About the same time George Washington was writing his niece, advising her to cultivate "submissiveness, industry, usefulness and frugality, traits of benefit not only to her but to the man she might marry."

John Adams urged his daughter to learn French but advised her not to mention her study of Latin grammar to many people, "for it is scarcely reputable for young ladies to understand Greek and Latin."

Dr. Benson's book opens with a chapter on "Early European Sources of American Opinion," and follows with two more on the American theory and practice. After one chapter summarizing the situation at the close of the century and another on women in early American literature, she turns to a thoroughly entertaining discussion of "Women in Law, Politics and the Church." The closing chapter is devoted to a resume of "Individual Observations and Experiences."

The book incidentally is one of more than 400 already issued by Columbia University Press in the series, "Studies in History, Economics and Public Law," edited by the faculty of Political Science of the University. It is both informative and readable.—R. E. M.

Bibliography - 1935

The Negro And The Jew In Business

By KELLY MILLER

The Jew is a born business man. A larger proportion of that race seems to be capable of conducting business affairs more successfully than of any other variety of the human family. Jacob outwitted his father-in-law in a bargain as to the birthmark of striped lambs. Jewish servant women borrowed earrings and finger rings of their Egyptian mistresses, presumably to set up their husbands in the jewelry business. Whether inborn or acquired, it is a plain fact of observation that members of the Jewish race conduct a disproportionate amount of business throughout the Gentile world. Indeed the Jew seems to deem it his mission to cater to Christian nesds and necessities. They wax fat and profiteer on Christian holidays. They violate their own Sabbath, gathering in shekels, to supply Christians with their requirements for Sunday. Christmas and Easter furnish their superlative opportunity. When the Jews take a holiday, the Gentiles suffer for lack of their accustomed supply of creature comforts.

The Jewish merchant looks upon the Negro as an easy field for exploitation. Wherever you find a segregated group of Negroes, there you will find the Jew in their midst with his grocery, notions or clothing store on every corner.

In LeDroit Park, where I live, there reside the largest number of Negroes in education, wealth, position and social standing to be found in any similar community in the United States. Doctors, lawyers, professors, school teachers, ministers, in short, the upper level of what some humorist has called "bigniggerdom" are centered in this favored section of the National Capitol. Not far away on the North stand Howard University and the City Teacher's Normal College. A few blocks to the South are located Dunbar High School and Armstrong Manual Training School. This was once a reserved section for an exclusive white settlement but the Negro invasion has driven them out, all but to the last man and woman. Throughout LeDroit Park Jew stores are interspersed on strategic corners supplying the needs and necessities of this fastidious colored population, and incidentally, absorbing a large portion of their income.

There is scarcely a Negro store to be found within the reservation. The Jewish dealers who cater to these "veiled aristocrats", are unlearned and almost unlettered. Their stated education would about cover the third orner in fourth grade, and yet the Negro professional classes, the graduates of Howard University and of the city high schools including business high schools, are perfectly satisfied to be catered to by those Jewish merchants and dealers. The stores on near-by 7th St., running for fully a half mile southward, are owned and operated by Jews, nine-tenths whose customers are Negroes. Running westward for another half mile, is You Street, the "Boulevard De-Negres", which has been called the greatest business street among Negroes to be found anywhere in the United States. On this street are located the theatres, banks, dance halls, eating houses and private businesses and stores, yet if the Jew should withdraw from You Street the subtrenend would be greater than the remainder. This but typifies the relation of the Jew and the Negro in business throughout the United States.

It must be said, however, that the Jew is business treats the Negro more kindly and more sympathetically than his white Gentile competitor. He is patient, plausible and persuasive. He never offends a possible customer by brusqu manners and racial arrogance. He keeps in store cheap shoddy goods which, by artistic arrangement and handling, he makes look attractive and appealing. A shoddy Jew suit looks as well as any other, until it rains on it. The Jewish merchant always adjusts his price range to the pocketbook of the Negro customer. On the whole, I think it can be said that the Jewish merchant is a blessing rather than a bane to the gullible Negro purchaser. If he were withdrawn the white Gentile dealer would exploit him no less ruthlessly and with much less geniality. Whenever the Negro gets a dollar, all the Jew wants is his name and address.

We must also take into account that these Jewish dealers are of the peasant type, recent immigrants to this country. Their motive for going into business is immediate profit, however acquired. At the other end of the scale, the Jewish merchant who has acquired fortune and attained position and culture, generally assumes a helpful and humanitarian attitude toward the Negro race. Julius Rosenwald, the Negro's greatest philanthropist, falls in this category.

Up to now the Negro has constituted the exploited element in the business partnership. He has not been conscious of the manner in which he has been exploited, it is but gradually dawning upon him that he, somehow, should share in the profits of the business which he supports. If the race is not at present prepared to cater to its own business needs and necessities, the knowing ones among them are at least beginning to think that they should receive large consideration from those who grow fat on their patronage. They are demanding that Negro clerks and sales ladies should be given a chance in those stores which thrive mainly on Negro patronage. "Buy where you work is a motto which has made considerable headway in several of our greatest critics. In Chicago it is interesting and refreshing to see Negro clerks, salesmen and floor-walkers in large attractive department stores owned and operated by Jews. This came about by the propaganda whose toscin is "buy where you work."

If the Negro is ever to become his own merchant and business man, controlling the bulk of business which he supports, it will come about under Jewish tutelage. He cannot look to the white Gentile for such intimate instructions. The secrets and method must be learned, not from business schools, but from those who have accumulated business experience and practical methods.

The Negro and the Jew in business must no longer continue a one-sided partnership, but must inure to the mutual advantage of both.

Decatur, Ga., DeKalb New Era
April 11, 1935

DRUID HILLS WOMAN WRITES BOOK ON NEGRO LIFE

Eva Knox Evans' name has been added to the growing list of Georgians who have contributed to the American realm of Literature.

From her pen comes "Araminta" a colorful story depiciting the farm life of the southern negro which Mrs. Evans relates in a simple and direct style which is completely captivating. It is a sincere and intimate picture embodying humor and understanding.

Although told in language a child could easily grasp, the story in its broader aspects is much more than a story for juvenile readers.

The publishers, Milton, Balch and company have provided an unusually attractive format, and black and white drawings by Erick Perry provide vivid illustrations.

Mrs. Evans is the wife of Dr Mercer Evans, of the economics department of Emory University.

AUGUSTA, GA.
HERALD

APR 16 1935

MR. WILLIAMS WRITES OF END OF CARPETBAG RULE

"HAMPTON and His Red Shirts" is the title of an interesting book just off the press. It is published by Walker, Evans & Cogswell Company, Charleston, S. C.

The author, Alfred B. Williams, died in 1930, and his widow, Josephine Tighe Williams, of Washington, D. C. writes the entertaining column entitled "Augusta of 1854", which appears each Sunday on the editorial page of The **Herald**.

Mr. Williams, who was later in life editor of the Greenville (S. C.) **News**, and who worked on newspapers in Richmond, Va., and in New York, accompanied General Wade Hampton in his famous campaign through South Carolina in the year 1876, which marked the end of government in South Carolina by unscrupulous white adventurers and ignorant negroes. It was as a representative of the Charleston **Journal of Commerce** that young Williams followed Hampton through the state of South Carolina. Thus was information gained first hand that he put into book form fifty years later.

Williams was a newspaper reporter in what was perhaps the most trying times in South Carolina's history.

While he did not witness the famous Hamburg riot, in which citizens of Augusta and Edgefield participated, he was on the scene shortly thereafter and saw the reaction to this outburst as it swept like wildfire over the state.

Just as the assassination of the Austrian archduke at Sarajevo was the torch that set the world afire in 1914, so was the Hamburg riot the spark that set in motion the rebellion that swept the carpetbaggers out of South Carolina in 1876.

Augustans will read this book with interest equally as avid as that of their South Carolina neighbors, for many of the scenes of this stirring post-war drama were laid at our very door.

"Hampton and His Red Shirts" is a book that Alfred B. Williams was peculiarly qualified to write and the volume will live so long as there is a state of South Carolina.

Southern Main Street.

SIESTA. By Berry Fleming. 345 pp., New York, Harcourt, Brace & Co. $2.50.

Constitution

As Sinclair Lewis wrote of the "Main Street," Berry Fleming has vividly portrayed the "Broad Street" of the south. "Siesta" has a fascination and a charm that is difficult to analyze. It is dramatic but not a drama. Indeed at times it seems almost a mistake to call the book a novel.

5-19-35

The story opens with a typical southern remark. "It was dry that summer." And that sentence sets the tempo of the whole book which covers an about [illegible] month of June, July and August from the magnolia through the crape myrtles in an Alabama town on the Georgia line. Mr. Fleming gives a definite reason for this. "I think a place has its formative season. In New England it's winter; it's the cold weather that has built the houses, the cold weather that's so marked on the people's instincts . . . It's their uphill season, their pulling season. In the south it's the opposite."

The author tempts us all with his fore-warning: "There will probably be a few gentle readers who will need to be reminded that this book is not intended to be a likeness of any real place or of any real group of people or of any real series of incidents; that it is intended to be, in a word, fiction." Yet, remembering that Berry Fleming is an Augusta man there one seems to discover certain tell-tale allusions; a residential suburb named Summerville, a hundred and twenty-five miles to St. Simon. Broad street and a dozen more. But there has been an obvious effort to make the actual Georgetown of the story unidentifiable and the reason is apparent. The characters are such genuinely southern types, so accurately portrayed; the speech and action all so true to this section that not one of us will read the story without unconsciously "recognizing" its characters. If we haven't already met these people, we know their nearest of kin.

Good southern names are used: Lucien Abercorn, Chris Troupe, Austin Toombs. The manner of telling is in a rare vein of subtle wit. In essence there is no question of its penetrating portrayal.

The story is negligible. Characters are introduced in such profusion that nothing short of a list of reference could keep them all straight. Fully half the book is passed before these stories of men and women begin to weave together in any central plot. There is not a single dramatic scene when all or even a greater portion of these characters gather on the stage for a telling event. Yet they live in close relationship and a snarl in the thread of one life throws the whole warp and woof of the community into confusion.

In a sense the south itself is the protagonist. There is no conflict between characters. The whole problem is one of types meeting and being mastered by a sectionalism.

"Siesta" is strangely reminiscent of a novel I reviewed in this page earlier this winter, "Delay in the Sun," by Anthony Thorne. The manner of treatment is similar but where the story dealt with a strange group in a small Spanish town, this one deals with the residents in a faraway place—geographically. Actually you begin to feel that there is real kinship between Querinda, Spain and Georgetown, Alabama.

There is much philosophic speculation scattered through the pages. Characters meet and matter-of-factly discuss anything from the effect of religion on civilization to the fact that a kiss shortens a life by three minutes, "and a return for allowing Fate the petty privilege of killing me in January instead of the following July —why a man could live in luxury all his life—"

There is an undercurrent reference to the subtler forms of vice; and while they may be found in a southern town, Mr. Fleming's understanding of them and ability to hint at them was certainly acquired north of the Mason-Dixon line. This side of the book will not be offensive to the uninitiated as it is not made too apparent.

No one could be entirely satisfied with the portrayal of his section. "Siesta" carries a certain decadent flavor and presents many of our shortcomings. There is hardly a single instance of growth in the book; only of disintegration. While this makes a more picturesque and unified theme, it is by no means the whole story. If the book is read with reservations, it is full of telling truths and accurate pictures; but let us hope, no one takes it for the whole truth and denies the great portion of our life that is constructive and worth while.

—LOUISA GOSNELL.

The Life Story Of World Cotton

COTTON GOES TO MARKET, by Alston Hill Garside. Frederick A. Stokes Company, New York, 411 pages including index—$3.50.

The story of a great industry, as entertaining as good fiction and as informing as a sparkling modern biography, is this romance of cotton from the facile pen of a former newspaperman an economist of the New York Cotton Exchange.

Mr. Garside's biography of King Cotton proved as interesting reading to this reviewer as Emil Ludwig's life of Napoleon or Lewis Browne's story of Heine. And that is praise!

A bundle of short staple American cotton fibres completely filling one square inch would lift 30 to 50 tons. A similar bundle of long staple American cotton fibres would lift 45 to 60 tons. The strength of typical American cotton approaches that of high grade steel.

Close to half of all the labor required to make a cotton crop, from the preparation of the land for planting to the hauling of the load of seed cotton to the gin, is required simply for picking—one of the most tiring, tedious jobs in all agriculture work. In the eastern part of the Cotton Belt, about 11 days of ten hours each are required to pick a single 500-pound bale. In the western part of the belt, about nine days are devoted to picking one bale.

The boll weevil has failed to make good its threat of crippling the cotton growing industry of the South. Fifty years ago, the average yield an acre in the eastern cotton growing States was 168 pounds. Thirty years ago, it was 195 pounds. During recent years, with the weevil all over this territory, the yield has averaged 219 pounds. Increased fertilization, better equipment, and better cultural methods have much more than offset the ravages of the pest.

The book contains a vivid description of how American cotton is produced, a travelogue of the cotton markets of the world, a lucid exposition of how cotton merchants operate in buying in country markets of the South and in selling to the mills of this country, Europe, and the Orient, and a graphic analysis of the factors that cause cotton prices to advance or decline.

The problems involved in the marketing of American cotton are suggested, says the book, by the fact that the crop is producing by about 2,000,000 growers, spread over an area as large as France, Germany, Italy, and Spain combined, and is consumed by 3,000 mills distributed over the southeastern and New England sections of the United States, Canada, Europe and the Orient. The bales are held for an average of eight months, and they travel an average of 4,000 miles. The market value of world stocks of American cotton sometimes rises or falls by $75,000,000 or $100,000,000 from one month to the next.

There are literally thousands of markets, it is pointed out, through which American cotton passes from producers to consumers. The number of country markets of the South, to which the growers bring their small offerings, usually only a few bales each, is estimated at 1,800. Besides these, there are scores of larger distributive markets at central interior points, ports, and mill centers of this country, and at ports and mill centers of foreign countries. In most mill markets, sellers of cotton have to go to mill offices to submit their offerings, but in others spinners go to the buyers and publicly announce to all buyers that they are "in the market" to buy cotton.

Besides these distributive or "spot" markets, there are, it is stated, seven price-insurance or "futures" markets on which American cotton is traded. These are the Exchanges at New York, New Orleans, Chicago, Liverpool, Havre, Bremen, and Osaka. How cotton merchants, growers' cooperative organizations, spinners, and speculative traders operate on these Exchanges, how international merchants "straddle" these futures markets whenever prices on one of them move out of line with those on the others, how these Exchanges function in the transference of price risks from hedgers to speculative traders and in the offsetting of the risks of buying hedgers by those of selling hedgers—these phases of the cotton trade are made as vivid to the reader as though he were seated in the visitor's section on the trading floor of one of the Exchanges and were watching the trading going on before his eyes.

The forces that cause cotton prices to advance and decline are classified by the author under three headings—cotton trade developments, general economic developments, and political developments. Before the World War, it is stated, cotton trade developments had the most weight, but general economic developments and political developments have become more potent factors in recent years. Statistical methods of analyzing price changes are of help, and trade statistics form an important part of the basis for market opinions, but, says the author, they have their limitations. To analyze the market soundly, one must allow also for factors not covered by statistics and interpret them on the basis of broad knowledge and experience.

The American cotton crop, the author says, is merchandised on the basis of extremely narrow margins, aside from those distributive costs which are beyond the control of shippers, such as costs of compressing, freight, and warehousing. Average net returns are given for a representative group of shippers over a five-year period, showing that during that period the average net profit of the shippers was 28 cents a bale, or a little less than one-half of one per cent of their average purchase price of $60.66 per bale. Since bales average about 500 pounds each, the net profit of shippers equaled about one-sixteenth of one cent per pound.

Mr. Garside, the author, is well known throughout the world cotton trade. For several years he conducted an international service of cotton market reports, known as the Garside Cotton Service. He has been economist of the New York Cotton Exchange for the past six years.

While the story of cotton begins before recorded history—it was grown in Egypt, India and the Orient thousands of years ago, and Columbus found the Indians growing it—the history of the commodity as a major industry is scarcely 150 years old. It was only with the development of mechanical devices that cotton came into its own.

The story of cotton cooperatives is hardly 15 years old, and how many remember that the program was born in Montgomery? Mr. Garside writes:

On the eve of the 1920-21 panic, the American Cotton Association held a convention at Montgomery, Ala., that was destined to prove historic in the annals of cotton growers' cooperative movements. At that convention a young man who was prominent in cooperative marketing in the fruit-growing industry in California persuaded the representatives of the growers to take the first steps toward creating the regional cooperative associations which, with their central association, now form the major cooperative organization of the growers. This was the beginning of the cotton cooperatives in their present form. It has been since the Montgomery convention in 1920 that the cotton cooperative movement has assumed its present importance. Its evolution since that date is of interest, not only from the standpoint of cooperative marketing itself, but from the broad point of view of cotton marketing in general.

In accordance with a plan submitted to the Montgomery convention, State cooperative associations were formed in the years from 1920 to 1923, and these State associations formed a central association known as the American Cotton Growers Exchange. The severe decline in prices from 1920 to 1921 put the growers in a frame of mind in which they were eager for leadership out of their distress, and so they joined the new associations in large numbers. Membership in each association was made contingent on an irrevocable contract running for five years, by which the grower-members agreed to deliver all of their cotton to their respective associations to be marketed by the associations. It was provided that these contracts would not be effective in any association until the membership embraced growers who produced a certain specified percentage of the crop of the State in which the association operated, but in all of the States the specified quotas were reached.

Mr. Garside's book will be generally welcomed.—W. J. M., Jr.

NEW YORK DAILY NEWS

JUN 16 1935

Tragedy of the Colored Man

BLACK RECONSTRUCTION, by W. E. Du Bois (Harcourt Brace, $4.50). 746 pages.

THE story of the colored man in this country is fascinating and tragic. Dr. Dubois is the first to cram all the facts and data on the colored race's most important years (1860-1880) between two covers. It is an edification to all who have read falsified history which is loath to give the colored man his due.

The story begins in despair—the transplanting of the black worker to America. Du Bois totes him through industrial and agricultural hells. He uses no Harriet Beecher Stowe fiction sentimentality but delivers his facts with names, dates and records.

He tells of events both related and unrelated to slavery which brought about the Civil War. He tells of the shame of the North because it had to call in the black men to cave the Union, abolish slavery, and establish democracy. And he ends on the same despairing note n which he started—for the colored man is bound to the Rock of Ages by hate, hurt and humiliation.

The book provides slow reading, difficult to digest for two reasons. First, it is an essay filled with facts. Second, many of the facts aren't pleasant chewing to champions of democracy.

It will undoubtedly be considered a real contribution to American history.—Ruth Reynolds.

Bibliography-1935

BOOKS OF THE TIMES

By JOHN CHAMBERLAIN

THE Civil War has not been ended. The response to two reviews printed recently in these columns proves as much to me. Ever since I raised the question of the "truth" of Erskine Caldwell's short stories, "Kneel to the Rising Sun," correspondents have been arguing, pro and con. And W. E. B. Du Bois's challenging "Black Reconstruction" has likewise stirred up a rumpus. On another front (specifically, in The New Republic for June 19) Hamilton Basso makes an admirable attempt to clarify just what is the literary "tradition" of the American South, and in making the attempt he crosses swords with the agrarians, led by Allen Tate, and with Ellen Glasgow, in her incarnation of Friends of the Princeton Library speaker.

Mr. Basso makes the point that the romantic aristocratic tradition of the Old South is not the only tradition which was nurtured by Southern writers. He recalls Longstreet's "Georgia Scenes" (1840), and he might also have recalled a whole host of Southwestern newspaper "humorists" of the pre-Mark Twain genre. These primitive realists and humorists set the style and pattern of much that is indigenous and good in American literature as a whole, and are obviously the forerunners of Erskine Caldwell, who uses many of their tricks of exaggeration and solemn "dead pan" humor. Mr. Basso's own novels, "Cinnamon Seed" and "In Their Own Image," are in the tradition of George Washington Cable, the godfather of Faulkner, Caldwell, Thomas Wolfe, T. S. Stribling, Grace Lumpkin, Fielding Burke, Berry Fleming and John Peale Bishop. And, if Cable is literary godfather of the Southern extension of what Parrington called "the beginnings of critical realism in America," Ellen Glasgow is godmother, even though some of the "excesses" of Caldwell and Faulkner horrify her.

A Question of Statistics.

6-17-35

"If," says Mr. Basso, "Mr. Caldwell had not grown up in a region where tenant farming (the agricultural continuity of the old plantation system) is practiced at its worst he would not have been able to write 'Tobacco Road.'" Nor would he have been able to write the horrifying title story of his new book, with its picture of a hungry gaffer falling into the pig pen when in search of food on a dark night. In reviewing Caldwell I commented on the "truth," reluctantly accepted, of his picture. Whereupon correspondents made the retort that probably very few poor whites get eaten by hogs when they stumble in search of food.

New York, N.Y.

The question of "essential truth" versus "statistical truth" is an important one in the discussion of fiction, and to prevent quibbling it should be raised from time to time. Of course, very few poor whites in Georgia stand a chance of being eaten alive by hogs, but that is hardly the point at issue in any discussion of the "realism" of Caldwell. It is certainly out of the ordinary for even one man to fall into a pig pen out of pure weakness from starvation, but the artistic "truth" of Caldwell's story lies in its effectiveness in calling attention to a general statistical average of hunger and exploitation. A scientist would prove the hunger by taking the statistical average of scores of individual cases; an artist must do it by the selection of one stark and arresting incident. If one hungry man were to fall into a pig pen and get himself eaten by hogs in a community that is famous for the fine standard of living of even the poorest inhabitants, a story about him would, of course, be mere idiosyncratic exploitation of the macabre. But Mr. Caldwell, by his supporting material, by his subsidiary characters (none of whom are eaten by hogs), makes it obvious that the conditions which lead the old man to his death are fairly widespread.

It surprised me, then, that the matter of the "statistical average" should be raised by certain correspondents who hail originally from the South. I wonder if these same correspondents would object to the "truth" of Flaubert's "Madame Bovary," arguing that because the case of Emma Bovary is "individual," it is therefore not good "realism." It may be perfectly true that only a few middle-class wives in dull provincial towns commit adultery and suicide because of the flatness of their daily existence. But Flaubert, in selecting the statistically rare case of Emma Bovary, used it to demonstrate the "statistical average" of the truth of provincials who dream of a wider, more exciting, more cosmopolitan life.

Needed, an Explanation.

"Madame Bovary," by adroit symbolism, by clever selection of a specific deviation from a mathematically determined normal, manages to convey the "general" truth of the "moeurs de province," which is the subtitle of the book. Perhaps Caldwell should have explained his story by a subtitle reading "In which the accidental and unusual death of an old man is employed by a fiction writer to illuminate a general condition of servitude and hunger among the poor white and Negro share-croppers of the South." If he had done this there would be no quibbling about the intention of "Kneel to the Rising Sun," which is the intention of every realistic artist, from the Knut Hamsun who had Inger drown her unwanted child to the Thomas Hardy who wrote of some very "chancy" happenings in his series of novels that are generally admitted to the category of "realism" and "truth."

As to the truth of Du Bois's picture of the amoralistic origins and "immoral" results of the Civil War, as set forth in "Black Reconstruction," Max Kline of the Department of History of De Witt Clinton High School writes to defend the thesis of the Beards that the Civil War was, fundamentally, a "life-and-death struggle between the Northern industrialists and Southern planters." "Even at the outbreak of the war," says Mr. Kline, "despite the wide circulation of 'Uncle Tom's Cabin,' abolitionist sentiment was negligible and was actually more prevalent in the South.

A Question of Power.

"The question about slavery always revolved around the extension of slavery into the Territories. That was all the Northern manufacturers were interested in, to prevent the spread of slavery into Western lands, because the admission of slave States would strengthen the political power of the planters and also because a West peopled by free farmers offered a better market than Territories populated largely by slaves. This explains why the question first arose with the admission of Missouri. By that time the industrial revolution had sufficiently developed to create a manufacturing class wealthy and bold enough to challenge the power of the cotton planters. * * * And when the Supreme Court declared in the Dred Scott case that Congress did not have the power to prohibit slavery in the Territories, it closed the door to all legal means as a method of settling the problem. Consequently, violence was resorted to, as in John Brown's raid."

Mr. Kline's letter is too long to print in its entirety. But it raises points which Dr. Du Bois does not dispose of, for all the learning of "Black Reconstruction."

New York Herald-Tribune
JUN 13 1935

BOOKS *and* THINGS

By LEWIS GANNETT

IN "Black Reconstruction" (Harcourt, Brace, $4.50) W. E. Burghardt DuBois writes what he calls "an essay toward a history of the part which black folk played in the attempt to reconstruct democracy in America, 1860-1880." His book is more than that. It is an attempt to rewrite the history of the Civil War as well as of Reconstruction, an impassioned attack upon the slave-minded historians who have blackened the story of Reconstruction, and an eloquent plea for a just recognition of the historic role of the American Negro.

The Myth of the "Aristocratic South"

Dr. DuBois, now professor of sociology at Atlanta University, described himself in "Darkwater" as being born "with a flood of Negro blood, a strain of French, a bit of Dutch, but, thank God! no Anglo-Saxon." His "Souls of Black Folk," issued in 1903, is one of the few genuinely great books written in America in the first quarter of this century. He was for a quarter century the battling editor of "The Crisis," and he has worked on the materials of this book for years.

Now, to the white American "the South" means the White South, and the Old South means the slave-holding aristocracy. Dr. DuBois begins by rebalancing the scales. At the outbreak of the Civil War the South was a land of 3,953,000 colored slaves and 262,000 freedmen, of 5,000,000 white folks (only a quarter of whom could read or write) who had never held a slave, and 2,000,000 slaveholders, most of whom did not count. An oligarchy of 8,000 large slaveholders ruled the South and considered itself "the South."

In every one of the Southern states free Negroes had at one time or another been permitted to vote—which was not true of the North. The doctrine of the permanent and inevitable total inferiority of all Negroes came late, but when it came it settled upon the South as a Biblical blight. By the Civil War the white South, including the upland crackers, accepted it as gospel, and it expressed itself in a voice which today seems absurd. Senator Wigfall, of Texas, explaining secession in 1861, said that he wanted to live in no country in which a man who blacked his boots and curried his horse was his equal.

The Negroes' "General Strike"

Dr. DuBois will have none of the theorists who believe that the Civil War was fought over an abstract theory of states' rights, or of economic determinists who see in it only a conflict of Northern industrialism and Southern agrarianism. North and South knew at the time that it was the slavery issue which had precipitated the war, and the issue grew increasingly clear as the war dragged on. The South saw the issue clearly, and seceded; the North stumbled into war, willing at first to renounce emancipation if it could retain union; but the logic of events was too strong.

Brooklyn, N. Y. Eagle

JUN 24 1935

PASSED IN REVIEW

By GEORGE CURRIE

DR. W. E. B. DuBOIS, in "Black Reconstruction," halts the clock, turns back the pages and throws an indictment brought against his people into the teeth of their accusers. He is at once bitter and philosophical; both cold logician and ardent propagandist. He has rallied a profound scholarship and diligent research to his cause, which, put briefly, is that the Southern Negro during the Reconstruction Period was not as black as he was painted.

To the American Negro, the Civil War will always be the death struggle for the freedom of the slaves. The economist, however, has come to view it in a different light, for it also broke down the system of forced, almost free, labor which the Northern industrialists and workers found so burdensome in their quest of big profits. Dr. DuBois has not looked upon this phase with blind eye to the microscope; nor has he resorted to the usual subterfuge of the propagandist of reaching for the mote in his neighbor's eye.

He is fully aware of the perplexities arising from the freeing of the slaves, and he is not afraid to admit that Negro carpet-bagging fell far short of political impeccability. Indeed, he leaves the defense of the Dominant Race shame-faced and perhaps a little nonplussed, as he points out that the re-subjugation of the Negro was accompanied by the subjugation of the Poor Whites, and as for the Black Republicans, they wrought no greater evils to society than the robber barons of the North. The freeing of the slaves, he says, gave America the chance to become a true democracy, but the prompt and decisive moves of the more powerful Whites not only put the Negro apart as a citizen but imposed a power upon the country by no means friendly to the Whites of modest circumstance.

* * *

THIS EARNEST pleader for the Black Race is subtle in his argument. His prose moves along with a certain musical dignity. His utter frankness must disarm the most virulent and vituperative exponents of the Pure Blood Stream. And while most will find a good deal with which to disagree, all, I think it is safe to say, will be honestly fascinated by a mass of fact thus ferreted out which has been obscured by historians of the period either because of their pro-White prejudices or because, less likely, of their honest ignorance.

The North, aside from a few zealots, never really intended to follow through to a logical conclusion the implications of the freedom of the slaves—racial equality. When the ex-slave was auctioned off in Henry Ward Beecher's church to drive home to the congregation the dreadful power of the slave-owner, by which he could break up Negro families for his own profit and invoke the aid of State and nation to bring back for punishment a Black son who might have run away to see his own Black mother, there was a good deal of cant about the proceeding. It is not recorded that the symbol of Southern oppression was given social recognition outside the walls of Plymouth Church after the flurry of the cause had quieted down.

* * *

THE CRAMPED requirements of a book review inevitably fail to do justice to the wide scope of Dr. DuBois' book. He sharply calls to our attention that graft and misgovernment were not unknown in Georgia and Virginia during Reconstruction, and that they were the two Southern States which successfully avoided Black Republicanism. How many who read this know that in 1796 there was defeated in constitutional convention a move to prohibit slavery after 1864? And that Chase thundered, "While we freed the Negro we enslaved ourselves"? This, by the way, was uttered in defense of States' rights and ought to be worth the attention of the New Dealers when they come to grips with the Grass-rooters as interpreters of the ideals of the Founding Fathers.

These scattered citations serve to illustrate not only the depth of Dr. DuBois' research but also the profundity of his contention that Black citizenship is not on a par with White and that being the case, so far as the Blacks are concerned democracy in America is plain fiction.

The book ends in a somber note of extreme bitterness, even as it begins. In an address to the reader he states frankly he is not trying to reach those who look upon the Negro as "a distinctly inferior creation," but rather to those who might believe that the Negro in America is an ordinary human being "who under given environment develops like other human beings." This exalted purpose is strangely served by a conclusion, reading:

"A teacher sits in academic halls, learned in the tradition of its elms and its elders. He looks into the upturned face of youth and in him youth sees the gowned shape of wisdom and hears the voice of God. Cynically he sneers at 'chinks' and 'niggers'. He says that the nation 'has changed its view in regard to the political relation of races and has at last virtually accepted the ideas of the South upon the subject. The white men of the South need now have no further fear that the Republican party, or Republican Administrations, will ever again give themselves over to the vain imagination of the political equality of man.'

"Immediately in Africa, a black back runs red with the blood of the lash; in India, a brown girl is raped; in China, a coolie starves; in Alabama, seven darkies are more than lynched; while in London, the white limbs of a prostitute are hung with jewels and silk. Flames of jealous murder sweep the earth, while brains of little children smear the hills. . . . This is modern and exact social science; this is the university course in 'History 12' set down by the Senatus academicus."

Dr. DuBois is, we must concede, writing under great provocation, but this last outburst would seem to open an avenue of rebuttal to those who might have found it difficult to

"Freedom for the slave was the logical result of a crazy attempt to wage war in the midst of four million black slaves, and trying the while to ignore the interests of those slaves in the outcome of the fighting. Yet these slaves had enormous power in their hands. Simply by stopping work they could threaten the Confederacy with starvation. By walking into the Federal camps they showed to doubting Northerners the easy possibility of using them as workers and as servants, as farmers, and as spies, and finally as fighting soldiers. And not only using them thus, but by the same gesture depriving their enemies of their use in just these fields. It was the fugitive slave who made the slaveholders face the alternative of surrendering to the North or to the Negroes. . . . It was a general strike that involved indirectly in the end perhaps a half million people."

Black Soldiers

The North did not believe in black soldiers when the war began. The superhuman courage of the 54th Massachusetts, commemorated in Saint-Gaudens's beautiful Shaw Memorial on Boston Common, forced a revision of judgment. Probably the attitude of the Negroes themselves changed as the war years followed one another. They began in patient doubt; they developed increasing faith in Uncle Abe. By the end of the war the Southern states themselves were compelled to recruit black troops, on promises of emancipation! But I suspect that Dr. DuBois somewhat exaggerates the eagerness of the Southern Negroes to join the Federal armies. The Boston workers with the Sea Island Freedmen told a somewhat different story in "Letters From Port Royal"; some of those black Northern regiments were as cruelly recruited as any slave legions.

Restoring Slavery

The war over, the South could see no future except in a restoration of virtual slave discipline. It is extraordinary that so balanced a historian as Henry Commager could blandly write, introducing a new edition of James S. Pike's embittered picture of South Carolina under Negro rule, "The Prostrate State" (Loring & Mussey, $3), that "the troublesome Negro problem was put on the way to solution by the enactment of Black Codes. . . . Patiently, courageously, the South Carolinians set their house in order." It was the spirit behind those Black Codes which made the worst excesses of Reconstruction inevitable. As Dr. DuBois points out, a white South willing to attempt the education of the Negro and to give the vote to educated black men might have led to a different future. There was no such leadership. At once the vicious Black Codes were enacted, denying to Negroes the right to enter any but menial professions, forbidding them to sell their own produce without a license, forcing them to work for their former owners, condemning them to the chain gang on a mere charge of malingering on the job, preventing them from moving from one town to another.

The North Had a Faith, Too

There were mixed motives among the Northern radicals who put an end to this restoration of slavery, as Dr. DuBois points out, but the historians who have lauded Andrew Johnson and denounced Sumner and Stevens as cheap politicians will be hard put to it to meet DuBois's counter-attack. Sumner was everlastingly right in insisting that mere emancipation without the security of the vote was an empty gesture; Thad Stevens was far-sighted in his further and vain, insistence that political emancipation without grants of land would be futile. And the faith of the Negroes in schools was pathetic and glorious.

For seven years, 1866-'73, Dr. DuBois says, "the majority of thinking Americans in the North believed in the equal manhood of Negroes. They acted accordingly with a thoroughness and clean-cut decision which no age which does not share that faith can in the slightest comprehend." That may be too generous a view; but, in a series of detailed chapters, Dr. DuBois goes far to rehabilitate the Reconstruction legislatures of the South. It was those Negro "black and tan" assemblies which laid the basis of the present public school system of the South. Much of their legislation is still on the statute books. A part of the story Dr. DuBois does omit; but he restores a balance lacking in the prejudiced pictures of Burgess, Bowers, Milton and other recent lauders of the Klan-created white South. His is an inspired book and one that was sorely needed.

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NEW YORK TIMES

JUN 13 1935

BOOKS OF THE TIMES

By JOHN CHAMBERLAIN

HISTORY is a rewarding study. But the history of history, or rather the history of historians, is even more revealing, as W. E. B. Du Bois's remarkable "Black Reconstruction" (Harcourt, Brace, $4.50) demonstrates. "I write," says Dr. Du Bois, "in a field devastated by passion and belief." By the time the reader has finished this stirring, bitterly eloquent brief for the part the American Negro played in the effort to create an egalitarian democracy of black and white alike in the post-Civil War South, he will be ready to admit the truth of Dr. Du Bois's statement about "passion and belief." And he will, if he is a real democrat, a real subscriber to the doctrines of the eighteenth century, of the Rights of Man, of "liberty, equality and fraternity," be ready to underscore the Du Bois point of view.

Dr. Du Bois insists that the Civil War was fought because of Negro slavery and the moral issue it created. And, of course, the moral issue was inextricably woven with the economic issue—indeed, it may be said to have created the economic issue, for if it hadn't been profitable to be "immoral" about the Negro and to hold him in bondage, there would have been no economic issue. In the light of the interrelation of these things, Dr. Du Bois is unjustifiably acerb about Charles and Mary Beard for having dramatized the Civil War as the conflict of "two civilizations." It was a clash of civilizations; it was also a clash involving the ethics of slavery. The Beards are fully conscious of both points.

The Brittle Historians.

But, by and large, Dr. Du Bois is absolutely justified in his rancorous onslaught on American historians of the Civil War period, once his egalitarian assumptions (and they were the assumptions of the signers of the Declaration of Independence) have been granted. I have a memory of being told, during a New England childhood, that Charles Sumner and Thaddeus Stevens, stormy leaders of the Northern "radicals" who fought bitterly to secure the franchise for the Southern Negro in the "age of hate," were admirable characters. This was easy enough to comprehend on the face of it, but, after the World War, along came another school of historians to set Sumner and Stevens down as savages, implacable, unreasonable and irreconcilable analogues of the men who created an unjust peace at Versailles. Other historians, doubting the integrity of Stevens, inferred that the Senate "radicals" were merely interested in the franchise for the Negro as a means of keeping the South from regaining the balance of power in Congress. Reconstruction was deemed to have been a plot on the part of Northern business interests in their campaign to achieve hegemony for the "robber barons" of Matthew Josephson's saturnine title.

To continue the rewriting of history, there arose certain historians to explain that if Lincoln had lived he would have tried to prevent the "excesses" of Reconstruction, that he would have called the carpet-baggers to heel, that he would have allowed the Southern States, those "erring sisters," to come back into full standing in the Union on terms acceptable to local pride. President Andrew Johnson, who narrowly escaped impeachment, was hailed as a judicious and far-seeing statesman because he opposed the radicals who wished to carry through the program of Reconstruction to the last jot and tittle. And a playwright, gifted with an unusual sense of historical perspective, wrote a play to prove that if Lincoln had survived he would have been maligned and ostracized as Johnson was maligned and ostracized, and for doing the things that Johnson tried to do.

All of this attempt to rewrite history in terms of "forgiving" the South is absolutely false, says Dr. Du Bois. "Black Reconstruction" attempts to restore moral heroism to Stevens and Sumner. It calls Claude Bowers's "The Tragic Era" a "classic example of historical propaganda of the cheaper sort." James Ford Rhodes, who hired his research workers to find facts "to fit his thesis," is excoriated for loading the dice against the Negro of Reconstruction days. Frederick Jackson Turner, supposedly a scrupulous historian, is quoted as an apologist for the Southern master class.

The Part the Negro Played.

Almost without exception the historians of the Reconstruction era are stigmatized as morally obtuse when confronted with the facts of the case. The truth is, says Dr. Du Bois, that the Negro and the Freedmen's Bureau played a major part in bringing public school education to the South; that the freed slave was absolutely justified in his attempt to secure land and the vote for himself in the years between 1866 and 1873 (the "common man" of the Northern States was receiving the largess of the Homestead Act in this period); that no attempt has been made to get below the prejudiced statements of Southern historians that the Negro was an irresponsible and uneducated tool in the hands of the carpet-baggers.

Dr. Du Bois writes his "Black Reconstruction" in terms of world perspectives. He visualizes the struggle of the "black worker" as a part of the broad struggle of labor the world over. The significance to labor in general of the various forms of slavery to which the yellow, black and brown races of the world are subjected, whether in the United States or in Asia or in South America, is that this slavery tends to determine the price which labor power can command in the open market. The Civil War, to Dr. Du Bois, is merely one step in the continuing war of the so-called "inferior" races to free themselves from the domination of London, Paris, Berlin. And it is merely one step in the continuing war of labor in general to control the conditions of its work. I have heard it said that Du Bois sometimes errs in the direction of "black chauvinism." After reading "Black Reconstruction," I can't see the justice of this allegation. Of course, Dr. Du Bois does limit his attention to the Negro and to the problem of the "colored" races in general. But after all, Stalin thinks first of Russia, and the Jimmy Higginses of this world are, as a matter of necessity, concerned with the immediate problems of their immediate environment.

Questions Still Intrude.

"Black Reconstruction" runs to some 700 pages. I have not by any means digested it. I would not dare to dogmatize about Dr. Du Bois's facts and figures and theoretical approach without going over the whole Reconstruction controversy. How far was the Reconstruction program a "program of Northern industrialism"? How sincere was Thaddeus Stevens? As a matter of practical politics, was it ever possible to carry through the Reconstruction program without killing off virtually the entire white population of the South? These questions are questions for a lifetime of study. It is asking too much of a reviewer who is none too learned in Civil War history to give snap answers.

TODAY'S BOOK

ORDEAL BY FIRE: An Informal History of the Civil War, by Fletcher Pratt. Harrison Smith and Robert Haas, New York. 481 pp. $3. Telegraph

Reviewed by EUNICE ROSS PERKINS

This author's first book, The Heroic Years, appeared less than a year ago. To follow so soon with such a book as Ordeal by Fire is astounding. He says the present study was written for the average reader; but careful revelation of strategic plans and clear maps make it a valuable handbook for a professor of military science; accurate notation and absolute impartiality in handling a controversial theme delight the historian. Swift narrative and vivid description written in a style which has been compared to Walt Whitman's, make Ordeal by Fire more intedesting than a novel.

Here is both a vast panorama of war and a detailed study of battles. Mr. Pratt defines military strategy as an art of immense yet infantile simplicity. He gives credit to C. F. Adams' diplomacy, Farragut's capture of New Orleans, Lincoln's statesmanship, and Grant's generalship in bringing the nation through its ordeal. Individualism, lack of discipline, scant diplomatic sense, and little talent for organization brought the Confederacy to ts doom. Gettysburg was not decisive, the laws of physics were unphysicked, for wood sank and metal floated.

There are three major heroes: Lincoln, Grant and Lee. A very human and a very admirable Lincoln foils an assassin's plot in the beginning only to fall a victim in the end and be committed to the ages by Stanton. Grant' commander by annoyance, vitiates psychologic rules by sheer spirit, and triumphs because he is never envious or jealous, only stubborn. Lee, his face serene with inner peace, remains the standard bearer of a high sense of duty. In his portrayal of Lee, Mr. Pratt makes his only mistakes. He fails utterly to understand Lee's position on slavery, and he says Lee rode out of history after Appomattox. He is too good a historian not to realize that Lee rode into immortality.

Pratt's terse characterization, apt chapter headings and astonishing similes unite in spellbinding the reader. Stanton, fearing neither man, God, nor devil (only Lincoln), is one of the great war ministers of history. Judah P. Benjamin, spinning endless iridescent cobwebs of theory, serves with Jefferson Davis, a bloodless pedant, who cherishes a Napoleon complex. Sherman, aggressively intelligent anathema of all compromise, makes war vindictively. McClellan gives oriental estimates of the enemy. When Jackson fell at Chancellorsville, Lee's right arm was gone; when Stuart died, Lee's right eye was blinded. Charles Francis Adams possessed enough charming eccentricity to call Lord Palmerston a liar. To Thaddeus Stevens, charity was a word in the dictionary and mercy a trap to bait fools. Andrew Johnson was a winged amphibian monster.

The Idiot's Tale is the caption of a chapter describing Murfreesboro. Bragg Is A Good Dog is one, But Holdfast (Grant) Is A Better is another. The Devil Is Let Loose when Sherman crosses into Georgia. Halleck's plan was obvious as a ham sandwich. Porter advanced like a small boy sticking one toe in a bathtub. Chase was elaborately distant as Buddha. Sherman dangled at Atlanta, a trapeze performer perilously suspended over nothing at the end of a single wire of railroad. Hood was a lion used to pull the Confederacy's chestnuts from the fire, so his was the only army destroyed on the field. When Lincoln suspended habeas corpus, freedom shrieked louder than when Kosciusko fell.

His enthusiastic audience loudly applaud Fletcher Pratt and hope that his prolific excellence will continue in an encore.

TODAY'S BOOK

COTTON GOES TO MARKET, by Alston Hill Garside. Frederick A. Stokes Company, New York. 411 pp. $3.50.

Reviewed by W. EDWARD SWINSON

World depression and politico-economic problems have induced a critical examination and evaluation of all political, social and economic life. Solution is so urgently demanded that all writing must be said inevitably to align itself with conservative, liberal or radical thought.

We have here a work described as "A Graphic Description of a Great Industry", and written by the Economist of the New York Cotton Exchange. It indisputably falls within the category of conservative or reactionary thought, for it offers no new ideas. It should be said, however, that it contains information useful to those for whom it is recommended.

There are a brief history of early cotton planting over the earth, and then, more particularly a description of its growth and development in this country. We find a rather intelligent statement of the problems of the farmer in connection with growing and marketing; but the farmer is left with the cold solace that, while there may be hope, Garside knows not its direction. We are told how cotton is classed and what the terms "grade", "staple" and "character" mean. Then we are carried on a grand tour of the spot and futures markets of the world, and informed of their methods of operation. We face the problems of the domestic and foreign buyers, merchants, shippers, manufacturers, distributors of goods and speculators, and learn how they now are solved. Hedging contracts, "basis" price is used by merchants and shippers, and the immutable law of supply and demand are explained. Then the whole system is evaluated; it makes a grade of extra-white, good middling, 11½-inch staple, finest character, which is the equivalent of A-plus at examination time.

Space limits comment, but certain things must be stated. Garside, for purposes of odor it is supposed, defines the exchanges as "price-insurance markets". Viewed with pure charity as correct, that definition does not embrace the bad, horrid speculators, but confines operations to hedgers. "Hedgers" are respectable gentlemen who wouldn't speculate because of principle, but who scruple not to "insure" loss from falling prices by taking from unwary speculators through a futures contract only enough to cover such loss.

"The law of supply and demand", Garside says, is the "non-repealable law of price", . . . "operates irresistibly hour after hour, day after day, . ." the records prove it, and it "cannot be contravened". His own statements disprove that. Every participant throughout the industry proper, except the farmer, is in position and does hedge. In that manner, if in no other, that law is evaded for their interest. It is clear, moreover, that the factors which, according to Garside, now influence all the markets are not remotely related to that law.

The book with its fine charts, pictures and appendical illustrations of transactions is recommended for buyers, shippers, merchants, manufacturers and distributors of goods in the trade and for bankers funishing credit to them. For those who have lost the illusion of "supply and demand" and who are looking for a solution of the problem of the producers, the only meaning the book can have is to "hedge". If all farmers could "hedge" their crops, that would be excellent "price-insurance" for them, but another part of the public would pay the bill.

TODAY'S BOOK

DEEP DARK RIVER, by Robert Rylee. Farrar and Rinehart, New York. 308 pp. $2.50.

Reviewed by SUSAN MYRICK

Not in many years have my emotions been so stirred by any book as by this powerful first-novel of a 27-year-old Southerner. Robert Rylee's family have lived in Mississippi and Tennessee for many generations. His background of Southern ancestry and his own life among the whites and blacks of the deep South show themselves in his authoritative treatment of the theme of his book. Rylee knows the Southern white: the one who has fed upon the weaknesses of the Negro, the one who has strived to aid his black brother, and the one who helps make up the lynching party.

The story told in Deep Dark River is dramatic and intense. Here is a masterful picture of the life of Mose, a Negro who works a crop on the Rutherford plantation of the Mississippi Delta. He is a simple, kindly black man whom fate pursues, whose life is like the Great River, "troubled, writhing, flowing like some great despair". Yet Mose manages to hold to the same calm peace that descends upon the quiet waters of the cypress pools. Though Mose has not been ordained, he is a preacher, for he has "heard the Lord God speak to him." And he is a good farmer. He keeps his crop cleaner than any worker on the place. He loves the rich black clinging soil, the long rows of cotton. He gets his rations each week and pays when the Fall comes and the "South kneels once more in annual reverence" before King Cotton. He means only good to everybody.

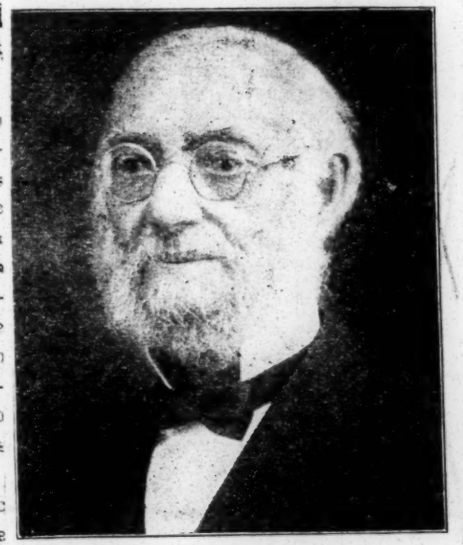
The author builds up so great an affection for Mose in the mind of the reader that when Mose gets into trouble it is as if oneself had met adversity. Defending his home from po' white trash Mose has his first difficulty. Then he kills, in self-defense, an assassin sent by a white man, carrying a white man's gun. No reasonable jury could find Mose guilty. Yet any Southern white can appreciate the situation in the court room.

How the case is handled by a woman lawyer, who is bound to see justice done, though she receive no fee whatever; how the jury is packed; how the sadistic Lonnie, and the nigger-hating Orvil give false testimony; how the vote-seeking district attorney manages to effect what one of Georgia's ablest lawyers calls a "legal lynching"—all this is told with a masterful pen.

The prose of Deep Dark River is sheer poetry. The words are as fluid, as smooth-flowing as the stream about which Rylee writes. The swift current of his mighty thoughts sweeps the emotions before it as the river at flood bears giant trees upon its bosom. This novel is my nomination for the Pulitzer prize—if indeed it is not too good for that distinction.

(Deep Dark River, the Book of the Month Club's selection for July, was published Wednesday. It appeared on the same date on which Farrar and Rinehart, its publishers, had issued Stars Fell on Alabama in 1934, and Anthony Adverse in 1933.)

"At The Feet Of Gamaliel."



PROF. BLACKBURN

DR. HUFFMAN

Sunday evening, at The Manse, a most enjoyable dinner was given in honor of Prof. John R. Blackburn. Most of our older citizens have met him personally and others, throughout the country, who are readers of history, are more or less acquainted with the record he has made during his 94 years of existence. In Cincinnati's Colored Citizens, a history published here several years ago, may be found his picture and an interesting sketch of his notable career. The first Colored graduate of Dartmouth, a trustee of the Ohio State University, for many years a school teacher and an assistant in the compilation of the McGuffey readers, are the high lights of his public life. An erudite scholar, he still reads daily for amusement, Greek, Latin and the Holy Bible. Those present were—Mr. George A. Towns, formerly teacher in Atlanta University, now instructor in Latin and French at Ft. Valley Normal and Industrial School and author of the famous play, "The Share cropper," Dr. W. G. Huffman of Richmond, Indiana, physician for the Police Department, County Infirmary and Pension examiner for that state. Mr. C. H. Tate of Richmond, Ind. owner of the leading dry cleaning establishment in that city, and in one plant alone his machinery is worth $15,000. Prof. J. W. Scott, Principal of Sherman School, who has recently been honored by the degree of Doctor of Education, Dr. Charles A. Schooley, our pioneer dentist, Dr. R. E. Beamon, also a veteran dentist, Mr. C. E. Sampson, manager of the Supreme Life, Cincinnati Branch, Mr. Harry S. Williams, Sr., who for many years has been an official of one of the largest manufacturing plants of this state, Mr. Edward E. Minnes, Principal of Glendale School and Councilman and W. P. Dabney. The affair lasted many hours. No formal speeches. Many interesting experiences given. Frof. Blackburn, who was born a slave, held his small audience spellbound with recitals of early historical events and features of life almost unknown to the present generation. He was presented with a unique and antique testimonial, which he greatly appreciated.

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The Negro in Africa

MODERN INDUSTRY AND THE AFRICAN. *Edited by J. Merle Davis. The Macmillan Company, London, 12/6.*

THE title of this book might have been more accurately descriptive. It is a study by six investigators who went to the copper mines of northern Rhodesia for the International Missionary council. They also visited the Belgian mines in Katanga, but their recommendations are chiefly confined to Rhodesian territory. They set forth the conditions as best they could discover them in six months, only a part of which period could be devoted to the area in question. A picture is given of the sociological problem, the governmental problem and the economic problem. Part five is devoted to "The Problem for Missions," concluding with a list of specific recommendations seventy-five in number, addressed to missionaries and mission-ary boards.

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The report is very conservative and deals with the administration in a very sympathetic fashion. There is no muckraking. The right of the government to levy a tax on natives without property is assumed, for a native can under ordinary circumstances earn enough money for his tax by one month of labor. No injustice is found in the imprisonment of a native for non-payment of taxes. The authors sympathize with the fear of the white man of being "overwhelmed" by the black and mixed population, since there are ninety-four natives to one white man.

The color line is recognized as a major source of friction, and it is hinted that the missionary is not wholly free from arrogance and harshness (page 4). But no connection is seen between this tendency to be domineering and the formation of separatist churches. There is a list of three hundred separate Christian Bantu sects, some with native titles, a few with Dutch names, and the rest with English. It would have been more valuable than anything else that could have been done had the commission probed to the root the cause of these hundreds of revolts. The commission finds the causes in the unapproved discontent with irksome rules or resentment against discipline for "moral laxity." It may well be that the causes are far more profound and that a radical revision of the point of view and procedure might yet halt the movement of revolt which has reached such extraordinary proportions. In northern Rhodesia it is forbidden by law to teach or preach independently.

Strong words are used to characterize the influence of the white man in Africa. "He must have a change of heart if the black man and black woman are to find it possible to become and remain Christian." But no evidence is at hand to indicate any such change of heart.

The whole desperate situation is summarized in these words: "Is the black man to be considered an embarrassing inheritance of a prehistoric past, handed on to the white man along with its wild animals, insect pests, and other obstacles to progress? Is he to be segregated into reserves and restricted with every possible bar to freedom of action and development? Is the African to be treated as one of the natural resources of the country, a valuable concomitant of its mineral wealth, whose energies are to be conserved so as to be an efficient tool for the production of European wealth? Or is the black man temporarily a ward in the hands of Europe, whose interests are to be administered as a trust until he is able to enter into his inheritance?"

These are rhetorical questions asked in such a way as to give no offense. But the wages begin at ten cents a day and average about twenty-four cents, a figure so high that it greatly embarrasses the missions who pay their trained workers on the average about twelve cents and so find their people deserting them for the mines where conditions are not favorable to the life that a native Christian has been admonished to live. The death rate at one of the mines was as high as thirty-nine per thousand in 1931, and the average for all the mines was twenty-five per thousand employes, all selected men who have had to pass a medical examination before they are enrolled.

The picture presented is of a government trying to be as benevolent as possible consistent with the encouragement of the mining industry and the necessity of placating the white settlers who oppose the competition of the natives, especially in skilled labor.

The recommendations are given under the same heads as the various sections and touch many details. Under social welfare, missionaries are urged to cooperate with the mines, help workers keep contact with their families, to enrich the social life of the town population and to form interracial councils.

As to the economic life, the thirteen recommendations include the admonition to consider the rotation of crops and the use of fertilizers, to train natives to serve native needs, to oppose the practice of charging natives higher prices, and to advocate the introduction of small copper coins.

Continuing, the political recommendations urge the advantage of a knowledge of the administration and laws, the understanding of "indirect rule," the desirability of consulting administrative officers and of calling attention to injustice.

The religious recommendations urge the primacy of the spiritual task, the necessity of a faith that will hold a Christian under temptation, the value of linguistic study, and the necessity of having only good missionaries who are adequately prepared.

The seventy-five recommendations include some wise words on education and also on missionary preparation. The report is conservative, irenic, and conciliatory but does mention many things that need attention. Yet it will probably be more influential than if it were more thoroughgoing.

ELLSWORTH FARIS.

"Takes His Stand."

AGRARIANISM — A PROGRAM FOR FARMERS. By T. J. Cauley. 211 pp. Chapel Hill: University of North Carolina Press. $1.50.

Much interest is being shown in this book. The author, Dr. Troy J. Cauley, a Texan by birth, was educated at the University of Texas and the University of Wisconsin. He is a brilliant young economist and is well known to Atlantans. For several years he was a professor of economics at Emory University and at present is head of the department of economics at Georgia Tech.

Constitution 3-17-35 Atlanta Ga.

Agrarianism Dr. Cauley defines as "an economic and social system under which the chief method of making a living is that of tilling the soil, with a consequent rather wide dispersion of population and relative meagerness of commercial intercourse. It has largely disappeared in this country, the author shows, having been displaced by "commercialized agriculture." However, an example of agrarianism may still be found in the south.

Agriculture as a form of American business is a failure. Estimates of the United States department of agriculture show that the average labor income for farmers in 1929 was $696. As Dr. Cauley asserts, "money incomes in farming are distressingly below those in any other industry requiring anything like similar skill and general ability."

The prosperity of business under a money economy is dependent upon scarcity of products. Dr. Cauley points out that "the success of agriculture as a producer of commodities works directly and effectively against its success as a business. To put this principle into simpler terms, the more agriculture produces, generally speaking, the less money the farmers receive." He illustrates this point by showing that in 1923 the cotton crop of ten million bales sold for 33 cents a pound, while in 1926 an eighteen-million-bale crop sold for 11 cents a pound. Although the crop of 1926 sold for less money than that of 1923 it was almost twice as large.

At the present time it must be admitted that American agriculture is failing to make money. What are the remedies for this situation? Certain economists suggest that adjusted production will bring about a wealthier farm population. This, they argue, can be brought about by the elimination of the submarginal farmer. The submarginal farmer Dr. Cauley defines as "a farmer who employs small scale methods, utilizes hand labor as against machinery, and does not specialize in the production of any single crop or type of livestock. . . . He raises a little patch of corn, a little dab of potatoes, and other dabs of various other crops." (His land is poor and insufficiently fertilized.) He possesses no business efficiency. This type of farmer is to be driven into bankruptcy "by the low prices of farm products and thereby be eliminated as a producer." Farming will be left to the man who uses high-powered tractors and who employs up-to-date business methods.

Dr. Cauley thinks this method of capitalistic economists is a poor one. He shows that the small-scale farmer can, in time of distress, cut down the scale of living of his family and escape bankruptcy. Industrialized farming, on the other hand, lends itself to bankruptcy. Items of production costs like labor cannot be scaled down radically; then, too, the large-scale man has enormous outlays in machinery investments which cannot be easily adjusted, especially if he has bought on the installment plan.

Professor Cauley insists that a farmer can make a good living but he cannot as a rule get rich. He relates a story about a farmer in Tennessee who remarked that "when a farmer starts keepin' books he'll go broke shore as hell."

The socialistic remedy Dr. Cauley prefers to capitalistic remedies. The socialists propose to abolish the price system. For it will be substituted a "system of production based upon common ownership of machines and other agents of production and common control of industry looking toward the creation of use values rather than pecuniary gain—abundance rather than scarcity." But agrarianism is preferred by the author to capitalism and socialism—"agrarianism as an economic system of making a living, and in which people generally own sufficient property to insure them a decent living and the basis for a satisfying degree of economic freedom."

The author inquires into the theory of the AAA and finds that it is attempting to make farm "products" scarce relatively, through artificial control of production. Plow up cotton, kill cows and pigs, hire farmers not to plant wheat, and so on." As measures to meet an emergency Dr. Cauley thinks these methods may achieve some success, "but at best it will be limited." He points out that "the control of agricultural production is not within the powers of man." The author says further: "The New Deal is, of course, full of contradictions with respect to agriculture. At the same time that the government is hiring one group of farmers to destroy crops, it is lending money to another group to enable them to continue farming when they could not otherwise do so." He commends the New Dealers for inaugurating the "subsistence homestead projects"—a method whereby hundreds of families are being placed back on the farms "in an entirely different spirit, something approaching that of true agrarianism."

True agrarianism differs from the present system in the south. The author thinks that under the present system there are too many tenant farmers. "A true agrarian economy," says he, "is characterized by a general diffusion of property ownership. Each family should own outright a sufficient quantity of land and equipment to afford it a decent and satisfying living with the application of reason-

able effort and foresight."

A true agrarian could be about the most independent human being in this country, the author shows. "He can be independent in politics, in ethics, in his general behavior. . . . He has no customers and no creditors to offend; he has no business competitors to fear. There is no dean or board of trustees to review his moral convictions and pass judgment thereupon." This would be an ideal situation—one in which a real and successful democracy could operate. With the coming of true agrarianism we might expect a return of more of the rural virtues, the author hints. These are self-reliance, physical courage, moral integrity, loyalty and hospitality.

Many of the readers will remember the symposium on "I'll Take My Stand" which was published several years ago by 12 Nashville agrarians headed by Professor John Crowe Ransome. It was a thought-provoking book. However, one will find in Dr. Cauley's book a carefully worked out and constructive program for farmers—a book of much more practical value than "I'll Take My Stand." You will enjoy reading this splendid book from the pen of an able and a scholarly economist.

—CULLEN B. GOSNELL.

Carolina Unshackled.

HAMPTON AND HIS RED SHIRTS. South Carolina's deliverance in 1876. By Alfred B. Williams. 460 pp. Charleston. Walker, Evans & Cogwell Company. $2.50.

There is no more thrilling story in American history than that of the fight waged by southern whites to redeem their state governments from the control of the negro and carpetbag republicans in the years following the Civil War. And in the entire story there is no more dramatic episode than the deliverance of South Carolina in 1876-1877 by Wade Hampton and his "Red Shirts." There was, at that time, a republican or radical majority of more than 30,000 in a total of about 190,000 voters. This overwhelming majority was reinforced by the state election laws, the support of the national government at Washington and by federal troops stationed at strategic places throughout the state.

To most people the task of overturning such a majority seemed impossible, and the conservative native whites urged fusion and co-operation with the better element of the republican party under Governor Chamberlain. But in July of 1876 riots occurred at Hamburg in which several negroes and whites were killed. As a result the whites decided on a straight-out fight under the democratic banner on the "Mississippi plan" of military organization of the native whites, boycott of the radical republicans, and pressure, persuasion and protection for negroes favorably disposed toward the democratic party. A democratic convention was held in August and General Wade Hampton was nominated to oppose Daniel H. Chamberlain, the republican incumbent. Strict party lines were drawn and the democrats, believing the circumstances justified drastic means, determined upon a program of intimidation and coercion of the negroes. Rifle clubs were formed in every town and hamlet of the state. Men hurried to don the "red shirts," made by sympathetic wives, mothers and sweethearts, and marched or rode to Hampton democratic rallies by the thousands. They forced the republicans to divide time with them on the stump and gradually convinced the lukewarm that victory was not impossible but rather entirely probable. Almost universally the native whites, as well as many negroes, supported the "red shirt" cause. Hampton conducted a whirlwind campaign and delivered one or more addresses in every county of the state. He challenged Chamberlain to joint debates but while the latter accepted, he successfully evaded a contest.

The negroes, urged on by radical carpetbaggers, grew restive and began to pillage, plunder, burn and kill. Armed clashes occurred and except for the protection of the "red shirts" the white population would have suffered greatly. The republican governor called out for federal troops, which were stationed at strategic points in the state with the hope of holding the negroes in line. Still the democrats were able to draw the larger crowds to their meetings and always the presence of the "red shirts" had a restraining influence on the negroes.

Election day came. Both sides resorted to fraud and corruption of the worst sort, with honors about equally divided. If the republicans voted negroes time and time again, the democrats voted boys under age and called in sympathetic whites from Georgia and North Carolina. The republicans claimed the victory by a majority of 3,145, but the democrats secured the certified returns which gave Hampton a majority of 1,134 in a total vote of 183,388. Two rival legislatures were organized and two governors, Chamberlain and Hampton, were inaugurated. For four days and nights the two-headed legislature remained in session, each side fearing to adjourn lest the other gain the advantage. Governor Chamberlain appealed to President Grant and secured federal troops who expelled the democratic members of the legislature. Hampton wisely chose to await the inauguration of President Hayes, fraudulently counted in by the electoral commission.

Late in March, 1877, President Hayes called both Hampton and Chamberlain to Washington for a conference and after hearing both sides decided to withdraw the federal troops from the South Carolina statehouse. This meant victory for Hampton, and white democrats again proudly ruled in the Palmetto state. Such in brief is the thrilling and dramatic story recounted in "Hampton and His Red Shirts."

Alfred B. Williams has written a brilliant account of the stirring events of South Carolina's deliverance. A journalist of wide repute and experience, Mr. Williams brought ability of high order to his task. And he wrote as an eye witness of, and a participant in, that tremendous drama. As a reporter on the Charleston Journal of Commerce, he was assigned to accompany General Hampton and report the campaign. He was also a member of one of the Charleston Red Shirt clubs. His account of the red shirts is so realistic and vivid that they seem to ride again as one follows them through the intense feeling of the campaign and the uneasy months which followed.

While Mr. Williams writes as a participant and a partisan rather than a student of the campaign of 1876, there is every reason to believe that the main facts of his story are authentic. And he adds a wealth of humorous anecdote and incisive comment on individuals and events nowhere else available. It is interesting to note that he completely absolves Hampton from the charges of having bargained with the republicans to give the electoral vote of the state to Hayes in exchange for the governorship. Three features of the book may come in for adverse criticism: first, it is colored with the personal bias of the author; second, it contains much repetition of detail in regard to the campaign; and finally, the story is so localized that the reader does not see it in its proper relationship to the much more important issue of the disputed presidential election of 1876. These weaknesses are overbalanced however, by the value of the story of the state's redemption, and South Carolinians pronounced it, after its first publication in the state papers an "invaluable contribution to the history of the state."

—FLETCHER M. GREEN.

TODAY'S BOOK

BOTTOM RAIL ON TOP, A Novel of the Old South: by H. J. Eckenrode. Greenberg, New York, 274 pp. $2.

Reviewed by GEORGE PINDAR

My introduction to Eckenrode came through his Life of Jefferson Davis, published about ten years ago, a book which set forth his theory of the Second American Revolution as a struggle of tropical Nordics against the non-Nordic principles of industrialism and collectivism. He accepted without question the preachings of the Saturday Evening Post that all ethnic virtue comes from the Northlands, and all other racial stocks are inferior. Referring to the "genius" of Herbert Hoover, he announced the Republican party as the bulwark of Nordic rule in America, predicting that its fall would mean the beginning of revolution. Interesting if true. Eckenrode's standing as a prophet has not yet been confirmed by events.

Meanwhile, Dr. Eckenrode has turned out an entertaining historical novel of the Old South and Reconstruction. It would be a pleasure to commend the book without reserve, for the social background is admirably constructed, and the plot moves forward with a minimum of creaking. Drama need not go begging in the dark days of 1864, when the recruiting officers of the Confederacy turned to the prisons for volunteers after conscription had failed, and found one Buck Musgrave, blacksheep of one of the finest and oldest of Virginia families, now Convict Number 1471, serving two years for grand larceny. Changing his stripes for a ragged uniform, he became the crack-shot of the army, refused a commission because it would mean giving up his rifle, and became known as "Death" Musgrave.

Coming back after the war to the old family place, he found his mother had died, his father had lost his mind, all the slaves had deserted except one too old to leave, and the homestead crumbling in dilapidation. After restoring the plantation as much as possible, he opened a law office, and like the veterans of more recent wars acquired considerable law practice on the basis of his military record. The struggles and disturbances of Reconstruction are told with historical fidelity, but without the flair for the lurid that has made D. W. Griffith and Claude Bowers famous. Without so intending, Musgrave becomes identified with the Radicals in the minds of his neighbors, and the resulting unpopularity brings his growing law practice to a sudden halt. Finally, when a brick smashes through the window of his office, he decides to move to New York. Needless to say there is a girl who decides to move with him, provides the necessary matrimonial formalities are complied with.

With a good story and a fine picture of social conditions, perhaps we should not ask for more. But as a novel, the last half of the book, after a promising beginning, is somewhat disappointing. It reads more like the works of the Rev. E. P. Roe than Hergesheimer. The attempts at romancing are done with elephantine touch. However, de gustibus—Dr. Eckenrode is State Historian of Virginia, and I venture to say there are many State Historians who could not have done half so well.

Journal of History.

The first issue of "The Journal of Southern History" has only recently come from the press. This is the official organ of the Southern Historical Association, which was organized at a meeting of leading southern historians at Atlanta on November 2, 1934. The purpose of the organization is to encourage "the study of history in the south, with particular emphasis on the history of the south," and is the result of the renewed interest in history and literature which has manifested itself in this section in recent years.

The association will hold an annual meeting at which papers on various phases of southern life will be presented and it will also encourage the collection and preservation of manuscripts, papers, and documents of all kinds in this region. The officers who were elected at the organization meeting are: Professor E. M. Coulter, of the University of Georgia, president; Professor T. P. Abernathy, of the University of Virginia, vice-president, and Professor Charles M. Knapp, of the University of Kentucky, secretary. While the officers and organizers are in the main connected with southern universities, the aim of the association is not to be narrowly sectional nor academic, and it is to be open to membership to all people interested in the field no matter where located, nor how employed.

The articles in the original number of the journal vary from a study of "Great Britain, the United States, and the Negro Seaman Acts, 1822-1848," to "The Beginning of Printing in Mississippi," and their authors are from such widely scattered states as Nevada, Mississippi, Wisconsin, and Tennessee. Besides these longer articles, there are numerous book reviews and news items of interest to southern historians. Professor Wendell H. Stephenson is the editor of the journal, and its publication has been made possible through the generosity of the Louisiana State University in agreeing to act as its guarantor. Membership in the association including a subscription to the journal may be had for an annual fee of $3. This publication and the association will supply a long felt need in the sectional historiography of the nation and southern libraries should find the periodical an indispensable item for their files.

—T. P. GOVAN

Bibliography – 1935

THE MELTING POT

By P. BERNARD YOUNG, JR.

DuBois Rewrites History

ONE of my chief hobbies in my younger days was reading, any and everything I could get my hands on—books, magazines, newspapers, and pamphlets. In that reading I got some very definite ideas about the history of this nation and the part played in its history by the Negro. It wasn't very pleasant to read the rot in the grammar school geographies and histories about my people, but my refusal to accept always and blindly the authority of the printed word had not then got far enough along to result in a voicing of my reaction. Through my high school days, the tendency grew to go beyond the class textbook and the lectures of the teachers. I conformed less and did myself the service of poring over everything that offered me a truer slant on my race and its history.

I think those in authority at Hampton thought I was a rebel, but my rebelliousness was fundamentally intellectual. They called it poor "attitude" and I think I finished Hampton by the skin of my teeth. In fact, one dear lady of the faculty who somehow heard me expressing myself at a meeting announced as "open only to students," told me on the eve of my graduation that she had once intended to cancel my graduation because "you bumped your head on the ceiling of Ogden Hall in your talk." I suppose I made my mistakes, but one groping for intellectual honesty often does.

Neither at Hampton nor in my college days at Ohio State did I ever get an "A" in history, the requirement being not so much inquisitiveness for truth as a granite memory for the contents of the text. And I didn't like the "facts" of the histories used. I couldn't remember things I shrank from, insults and aspersions directed at my race. The process continued in college, and was climaxed in a heated debate between me and a professor who happened also to be the author of the text being used.

The subject was the Reconstruction, and I went into that verbal fray with an armful of books carted from the library as ammunition. I refused to accept with fight the assertions that made of the Negro in the days after the Civil War a beast and a politician whose misdeeds were (to anticipate) mountains to the molehill corruptions of Boss Tweed and the Teapot Dome gang. And chiefly did I ob- to the theory that this was a racial matter—that the evils that did exist existed solely because the Negro was a Negro.

I don't know who won that fray. I fear I lost the goodwill of the professor, but I won the victory of having a good number of white students tell me they had begun to see the role of the Negro as not always that of the villain, the baboon, the idiot. And I got the lowest grade I ever made in history, anywhere, in that course, but I cherish it more than all the "A's" in the world. It was like a scar of war, suffered in a battle for righteousness.

But, Lord, how I wish Dr. W. E. B. DuBois had written his "Black Reconstruction" in those days. I could have come out with victory hands down.

"Black Reconstruction" is a "history of the part which Black Folk played in the attempt to reconstruct Democracy in America, 1860-1880." It should be read by every teacher and student in America, and any history teacher who does not make it a part of his required reading in history course is not worth his salt. I think that "Black Reconstruction" is going to be very unpopular in some circles, especially among writers of history texts of today. Because it is going to make everything in them dealing with the Negro in those troublesome days patently inaccurate, biased, and baseless. It will outdate and outmode all—anyway. nearly all the books written to date.

On the history of the days just before and after Reconstruction it will be like a compass and a rudder on a ship which has had neither, but has spun, and circled and drifted in the ocean of American history's hatred and distortion.

William Pickens has truthfully said that DuBois has written the missing link of American history and that he is the only man in America who could have done it. He is, although there are others capable of doing it, but most of them—writing under the shadow of philanthropic grants—have been afraid to assert as well as record. Dr. DuBois has acquitted all who have helped make his book possible, of any responsibility for its contents, and than has taken his sword of brilliantly marshalled facts, his spear of triumphant language, his war tank of biting invective—and with these swept away even the vestiges of the old fortresses of twisted history. He had as Mr. Pickens says, the intelligence, the courage, and the cause; and he has done full justice to them all.

The Richmond Times Dispatch editorially predicted that Dr. DuBois' book would "create something of a furor below the Potomac." It will, but it shouldn't. It should simply stir the South to house clean its publishing houses of the plates to books no longer having even a scintilla of justification for being published in their present form.

Next week I shall review the book more directly. I am merely shouting hosannas now, for a great contribution to history, a bulwark to a race too long impugned in history, a touching, stirring, masterpiece of writing.

It is a pleasure and an experience of great value to find the scholar and the writer combined. Dr. DuBois writes history, but he also writes literature. Some of his passages are pure poetry in language, but he is ever the historian. There may be other writers who have demonstrated that historical writing does not have to be hack writing, but none has so emphatically shown that great scholarship and great literary talent are not strange bedfellows.

I wish I could quote many passages. At random I choose this one:

"The most magnificent drama in the last thousand years of human history is the transportation of ten million human beings out of the dark beauty of their mother continent into the new-found Eldorado of the West. They descended into Hell; and in the third century they arose from the dead, in the finest effort to achieve dmocracy for the working millions which this world had ever seen. It was a tragedy that beggared the Greek; it was an upheaval of humanity like the Reformation and the French Revolution. Yet we are blind and led by the blind. . . . Before the dumb eyes of ten generations of ten million children, it is made mockery of and spit upon . . . with aspiration and art deliberately and elaborately distorted. And why? Because in a day when the humand mind aspired to a science of human action, a history and psychology of the mighty effort of the mightiest century, we fell under the leadership of those who would compromise with truth in the past in order to make peace in the present and guide policy in the future."

Even if I had no other reason to be proud of being a Negro. I would be proud because I am racially kin to a writing giant like DuBois.

Ben Davis and the Negro Liberator

— By JOE FOSTER

YOU walk up two flights of rickety, narrow wooden steps, traverse a large room, that once served as a stable loft, enter a smaller office at the rear, and there you will find Ben Davis, Jr., editor, business manager, advertising chief, and general factotum of the Negro Liberator.

For ten and twelve hours a day, buttressed by an amazing fund of good nature, he works like a Trojan at his innumerable tasks on the paper, then at the close of what would be an extremely difficult day for most men, turns to affairs dealing with the Scottsboro Boys, the National Negro Congress, Angelo Herndon, and many others.

Ask Ben how he manages to keep his mind on so many tasks and he will tell you that he received his baptism of work, real Bolshevik work, in Georgia during the days of the Herndon trial. His record in the lynch courts of the South are fairly well-known, but his bravery in the face of literal death is hard to appreciate by those who have never come in contact with the terror-ridden south.

Ben Davis and Angelo Herndon

Angelo Herndon had been held incommunicado in Fulton Towers for some time when Ben Davis and John Greer, also a Negro lawyer of of the South, began their battle, in the face of almost insuperable obstacles, to force a speedy trial for Herndon. The K. K. K. rulers of Georgia, however, had other plans. As Angelo Herndon says, there was no question that they were planning to do away with him and then use the "Tried to Escape" ruse. The only reason they didn't succeed was due to the flood of telegrams and protests PLUS the untiring and courageous work of Davis and Greer.

The "Constituted authorities" did all in their power to break the morale of Davis.

K. K. K. leaflets were constantly pushed under his door. Once he was stopped by a delegation of eight business men. They warned him with "You know what happens to damned smart niggers around here. You better not defend Herndon, or else—." They even bored a hole in the wall of his office directly opposite his desk and a parade of stool pigeons and Ku Kluxers kept constant watch of his smallest gestures. The size of the hole, says Ben, was exactly the size of a revolver barrel.

His footsteps were always dogged, and he received more threatening looks than he can remember. Nevertheless, despite this organized campaign of terror and intimidation, he, together with Greer, won the battle for a trial, and then appeared in the court, where by now his life was as much in danger as that of Herndon, and with true Bolshevik heroism, turned the Herndon charge into a mockery and a farce.

Takes Charge of "Liberator"

After a year's further work in the South, Ben Davis was called to New York to take charge of the "Liberator." He soon discovered that the "Constituted Authorities" of New York City, in dealing out brutality and discrimination against the Negro, were not far behind the similarly accredited gentlement of the South (the March 19 outbreak proved it), and he soon found himself just as much in the thick of

NEGRO LIBERATOR

Official Organ of the League of Struggle for Negro Rights

Vol. 3—No. 28 | 8 Pages | SATURDAY, JUNE 15, 1935 | 5c in New York City only. 5c elsewhere

MEAT PRICES FALL AS HARLEM STRIKES

Story on Page 8

FASCIST TROOPS

the struggle.

The "Liberator" second class mailing privileges were revoked because its appearance was irregular, according to the post office authorities. Strangely enough, this cancellation coincided with the beginning of the "Liberator" campaign to free the Scottsboro Boys.

Nevertheless, even though the post office excuse of "irregularity" was fishy, Ben Davis may well regard this irregularity as an added obstacle in the struggle for Negro Liberation. For the Negro Liberator has been suspended no less than six times, in its brief career. For not only must it fight the white authorities, the chauvinists and the Negro reformist movement, but it must win adherents in a pioneer field. And all this takes infinite patience, courage, enormous work, and lots of financial aid.

BEN DAVIS

The first three Ben Davis has already supplied in more than satisfactory amounts. In a battle where one new reader constitutes a major victory, Ben Davis has boosted the circulation from four to six thousand, and has managed to keep it fairly regular as a semi-monthly.

But the main objective of the "Liberator" is the fight for Negro Rights. Ever since it was born in 1929, as the organ of the League of Struggle for Negro Rights, its purpose has been to build a broad united front to combat brutality, exploitation, jim-crowism, and to win equality for the Negro throughout the country.

Plans for a Weekly

To do this, it is necessary, not only to hold on to what gains Ben Davis has won for the "Liberator," but to go forward, with increasing acceleration. More specifically, the "Liberator" must become a weekly within the next two months, so that it may at least compete with other Harlem newspapers. Ultimately, with the proper support, its hard working editor plans to issue the paper daily. As such, it will be the only Negro newspaper in the country to appear as a daily and would wield immeasurable influence and prestige.

But for the present, there is the task to realize the five thousand dollars necessary to bring it out as a weekly. Its effectiveness as an organizer in its field of struggle is directly proportional to the speed with which it reaches this goal.

As part of the campaign, the "Liberator" has planned a June Frolic for June 22nd, Saturday, at the Savoy ballroom. The popularity of Ben Davis throughout the city as well as in Harlem proper, is attested to by the number of theatre stars who have volunteered to give him a hand. Jimmy Savo, Richard Huey, Juanita Hall, Hall Johnson, Esther unger, Jeon Travers, Eugene Nigob and several others have come forward to help make the affair successful.

It is characteristic of Ben Davis to throw as much energy into this dance as he consumes in the exposure of the Bronx slave block or the exposure of the Harlem Hospital. It is this thoroughgoing concern for all his problems that caused a complete split with his reformist father, and childhood associations. His father, who was on the Republican State Committee of Georgia, is still active in politics and writes for the Amsterdam news Harlem's nationalist, reformist newspaper. Recently this paper carried a four-column story by Ben Davis, Sr., which his son demolished with acumen and great glee.

But to get back to the dance. If you don't attend for any other reason, then come just to meet this booming, jovial, courageous man. He is 232 pounds and stands six feet two inches in his sox. He will be easy to find.

Greensboro, N. C., News
June 18, 1935

The First Reader

"Black Reconstruction."

For 30 years W. E. Burghardt DuBois has been gathering documents to support an economic history of the negro race in America since the civil war; for over ten years he has been writing his conclusions into a compact work of extraordinary implications. Originally planned for two huge volumes, he was compelled by economic necessity to compress it into one book of 700 pages. It is called "Black Reconstruction" and is published this week.

This publication is far more important to Americans than the issue of the theories of Pareto in four volumes a week or so ago; it is comparable in clarity and originality with "The Rise of American Civilization" of the Beards.

By reconstruction Dr. DuBois means that period of economic upheaval and adjustment in the south from 1860 to 1880 when the system of slave labor was disrupted and the negro was compelled to become self-sustaining, a consumer as well as a producer, in payment for certain rights and franchises which varied in every state and every decade. Considering the negro not as inferior to the white by nature but merely handicapped by lack of education and capital. Dr. DuBois warns his readers at the outset of his point of view, declaring that those who do not see growth in the negro will not welcome his book. But this gratuitous warning is out of place, for Dr. DuBois must know, as well as any educator, that after today no one can consider himself informed on all phases of the negro probluem unless he has read this book. It is a necessary requirement for anyone who wants to understand negro history, whether he be conservative or radical, reactionary or liberal, grass-root Republican or Progressive.

* * *

Negro As Factor In Labor Upheavals.

Dr. Bubois applies intensively the methods of economic analysis to the post-war south; he sees the growing ground-swell of negro dissatisfaction rising in the war years till it becomes a general strike, and he sees this general strike transferring the negro's labor from the southern planter to the northern invader. It forced the hand of Lincoln, who was compelled, according to this interpretation, to free the slaves in order to make use of them, since the draft in the north was not yielding enough white soldiers.

Equally important for American history was the phase covered in the chapter "The Price of Disaster," which Dr. DuBois sums up thus:—"The price of the disaster of slavery and civil war was the necessity of quickly assimilating into American democracy a mass of ignorant laborers in whose hands alone for the moment lay the power of preserving the ideals of popular government; of overthrowing a slave economy and establishing upon it an industry primarily for the profit of the workers. It was this price which in the end America refused to pay and today suffers for that refusal."

Here we deal with forces that no one could direct or control—forces that grew out of the economic situation. That such movements could have been recognized in the years in which they developed is unlikely; the documents were not at hand. In those years the attitude toward the negro was based upon expedience; the northern politicians changed their methods to keep southern political power in leash. When it came to backing this with arms the northern leaders established a dictatorship over the south; their error was 't'he failure to realize that such dictatorship must last long enough to put the mass of workers in power. The growing power of northern industry defeated this possibility."

* * *

For "Ultimate Democracy."

The question may well be asked, Where does Dr. DuBois stand as the result of his studies? He is still, as he always was, an evangelist for education. He believes in the common run of men, many of whom have never had a chance to better their lot, and he fears the mob, which is made up not only of the depraved and the hateful but of common men moved by fear and ignorance. The fear of being degraded, of losing one's savings, of seeing one's children in want—primarily of losing one's job.

His political program seems to end with what he calls "ultimate democracy." He writes: "All men know that by sheer weight of physical force the mass of men must in the last resort become arbiters of human action. But reason, skill, wealth, machines and power may for long periods enable the few to control the many. But to what end? The current theory of democracy is that dictatorship is a stopgap pending the work of universal education, equitable income and strong character. But always the temptation is to use the stopgap for narrower ends, because intelligence, thrift and goodness seem so impossibly distant for most men. * * * We know that most human beings have never had a decent human chance to be full men. * * * It is, then, one's moral duty to see that every human being, to the extent of his capacity, escapes ignorance, poverty and crime."

This is not an objective history but more a work of interpretation, for Dr. DuBois's conclusions are in every paragraph, and opinions and evidence are strongly intermingled. Sometimes he cites as evidence the opinions of historic leaders. The book is, therefore, a highly personal work, and in its insistence on general education, on faith in the future of the negro, it is characteristic of its author. It crowns the long, unselfish, studious and brilliant career of Dr. DuBois and will carry his name down to other generations of American historians. (Harcourt, Brace & Co. $4.50).

HARRY HANSEN.

Writers Plan To Redeem Alabama

Montgomery Advertiser

NEW YORK, July 21.—(AP)—A group of writers, organized by the national committee for the defense of political prisoners, plans to leave for the South early this week to investigate "certain convictions in Alabama and Georgia dealing with labor cases."

Montg, Ala

Among those who are to make the trip are Jack Conroy, novelist and editor of Moberly, Mo.; Bruce Crawford, author; Nelson Algren, novelist; Miss Shirley Hopkins, Truto, Mass., novelist, and Alfred H. Hirsch, secretary of the committee.

The committee announced that the group expected to see Gov. Eugene Talmadge, of Georgia, about the case of Angelo Herndon, sentenced to serve 18 to 20 years on a chain gang for "attempting to incite insurrection."

The group also wants to see Gov. Bibb Graves, of Alabama, in efforts to persuade him not to sign the criminal syndicalism law passed by the legislature.

Bibliography – 1935

ON RECONSTRUCTION

N. Y. Amsterdam News. N. Y. 2-27-35

Reviewer Lauds Dr. DuBois' Effort as Treasure To Be Used for Defense and Counter-Offense by Negro

By HENRY LEE MOON.

TO THE literature of interpretation of the position of the Negro in the United States Dr. W. E. B. DuBois has again contributed a brilliant and highly significant work. "Black Reconstruction" (Harcourt, Brace and Company, $4.50) is a work of genuine importance. It is really more than an historical record of a period. It is an effective instrument of defense and counter-offense. A defensive shield, in that it reveals the role of the Negro in Reconstruction as creditable in the light of the standards and circumstances of that day. A weapon of counter-offense, in that it exposes the mercenary motives behind the South's grim determination to wreck the new governments—motives which unreconstructed rebels and apologetic northerners have sought to cloak in glamorous raiment of noble sentiment.

Dr. W. E. B. DuBois.

"Black Reconstruction" is important for these reasons, and in spite of the fact that Dr. DuBois, for all his scholarly research, does not present evidence to sustain the central thesis of this work—namely, that the Reconstruction governments were labor governments in the modern political sense of that term, that in the states of the Far South the period of Reconstruction was a period of proletarian dictatorship.

Dr. DuBois makes it clear that slavery was the paramount issue of the Civil War. Of late, historians have devised all manner of rationalizations to explain the roots of the war. It was for States' Rights that the South was fighting. Surely; but it was no abstract ideal. It was for States' Rights that the Confederacy fought, because upon this political platform she could maintain the slave system, the source of profits for the ruling planter class. It was a conflict, say the Beards and other historians, between northern industrialism and southern agrarianism. Again, yes; but the South was willing to go to war because her agrarian culture represented an investment not only in land but also in labor power—an investment, the security, value and political power of which was threatened by the rise of industrialism in the North.

Without slavery the conflict between the two systems was certainly no deeper economically nor more bitter politically than the conflict which today exists between the finance capitalism of Wall street and the farmers of the Middle West. Slavery, Dr. DuBois clearly demonstrates, was the root of the Civil War despite all efforts at that time and since to conceal this obvious fact.

* * *

White Man's Fight

ONCE THE war was under way there was the pertinent question of what to do with the Negro. At first there was the solemn understanding on both sides that this was to be a white man's fight, that slavery and the slaves were to remain undisturbed. Perversely, black folk refused to understand this agreement and began deserting the plantations by the thousands—a "general strike" DuBois fantastically calls this unorganized movement—crowding into the Union camps, following the Federal troops, creating an embarrassing situation.

Finally brought face to face with reality, Lincoln signed the call for enlistment of Negro soldiers and issued the Emancipation Proclamation. These two moves, DuBois asserts, decided the outcome of the war. The enlistment of black men to the number of 186,000 created a new fighting force to replace white northerners weary of the war. The Emancipation Proclamation struck at the base of the Confederacy, depriving it of the necessary productive forces at home. Criticized for these moves, Lincoln replied: "No human power can subdue this rebellion without the use of the emancipation policy and every other policy calculated to weaken the moral and physical forces of the rebellion. Freedom has given us two hundred thousand men raised on southern soil. It will give us more yet. Just so much it has subtracted from the enemy."

* * *

New Life for 4,000,000

THE WAR ended and with it came a new life for 4,000,000 black folk. The meaning of this new life the author describes:

"There was to be a new freedom! And a black nation went tramping after the armies no matter what it suffered; no matter how it was treated; no matter how it died. First, without masters, without food, without shelter; then with new masters, food that was free, and improvised shelter, cabins, homes; and at last, land. They prayed; they worked; they danced and sang; they studied to learn; they wanted to wander. Some for the first time in their lives saw town; some left the plantation and walked out into the world; some handled actual money, and some, with arms in their hands, actually fought for freedom.

"The mass of slaves, even the more intelligent ones, and certainly the great group of field hands, were in religious and hysterical fervor. This was the coming of the Lord. This was the fulfillment of prophecy and legend. It was the Golden Dawn, after chains of a thousand years. It was everything miraculous and perfect and promising."

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Way to Citizenship

THE SECURING OF the citizenship and political rights of the Negro was accomplished, Dr. DuBois asserts, through a fusion of Abolition-democracy, led by Stevens and Summer, and triumphant northern capitalism. Stevens and Sumner demanded equal rights for Negroes as elemental human justice and as a means of defending themselves against reenslavement. Northern capitalism yielded to this demand because of the fear that the planter class, with swollen political power owing to the emancipation of the slaves, would return to Congress, there to hamper the development of industrialism. Out of this fusion came the Thirteenth, Fourteenth and Fifteenth Amendments.

At no time were Negroes in complete control of any Reconstruction government, Dr. DuBois submits figures and quotations from participants to prove. In three sessions of the South Carolina Legislature they constituted a majority in the House; but in the Senate they were always outnumbered. In Mississippi and Louisiana they were a minority in both houses, as they were in all other Reconstruction governments. And in each state southern whites sat with Negroes and northern carpetbaggers in legislative bodies.

What were the achievements of the Reconstruction governments? To begin with, consider the demands of the newly enfranchised Negroes and poor whites, the latter having been barred from the polls through property qualifications prior to the war.

These demands were fundamentally for education and land. Neither the Negroes, who were most articulate in these demands, nor the poor whites had had either of these. The poor whites never were as insistent upon education or land as were the Negroes. Considered in any reasonable light these were legitimate and sensible demands.

The Reconstruction governments, upon the insistence of the Negro legislators and with the aid of private philanthropy, and the Federal government, through the Freedmen's Bureau, established the public school system in the South and launched the first mass education project in history. Since those days China and the Soviet Union have undertaken similar experiments in mass education with a much more highly developed technic than the Reconstruction period afforded.

The South today hates to admit that its public school system was established by the Reconstruction governments. I once heard Dr. Robert R. Moton, opened to freedmen. And in Congress there was addressing a convention of the National Education Association in Atlanta, remind his audience of the Reconstruction origin of public education in the South. He was followed by a speaker who, abandoning his prepared speech, sought to trace the public school system in the South to Colonial days! This is the one great achievement of the Reconstruction governments, the product of the black man's insistence on the right to education.

* * *

Forty Acres and a Mule

THE DEMAND for land—forty acres and a mule—was a natural objective of landless farmers imbued with the American ideal of getting ahead. During the war some Negroes had been settled on 1876 when the Negro was eliminated from politics certain public lands and lands forfeited through failure to pay taxes. They demanded the right to remain on these lands and to have other lands

At the close of the Civil war new constitutions had to be drawn up in all the states of the late Confederacy. Many of the provisions first placed in these state constitutions by black and white members of the constitutional conventions remain in the constitutions of these states until this day, the author points out. And for a number of years after many of the states continued to live under the Reconstruction constitutions.

What of the charges of inefficiency, ignorance.

Bibliography—1935

ON RECONSTRUCTION

N. Y. Amsterdam News. 7-27-35

Reviewer Lauds Dr. DuBois' Effort as Treasure To Be Used for Defense and Counter-Offense by Negro

By HENRY LEE MOON.

TO THE literature of interpretation of the position of the Negro in the United States Dr. W. E. B. DuBois has again contributed a brilliant and highly significant work "Black Reconstruction" (Harcourt, Brace and Company, $4.50) is a work of genuine importance. It is really more than an historical record of a period. It is an effective instrument of defense and counter-offense. A defensive shield, in that it reveals the role of the Negro in Reconstruction as creditable in the light of the standards and circumstances of that day. A weapon of counter-offense, in that it exposes the mercenary motives behind the South's grim determination to wreck the new governments—motives which unreconstructed rebels and apologetic northerners have sought to cloak in glamorous raiment of noble sentiment.

Dr. W. E. B. DuBois.

"Black Reconstruction" is important for these reasons, and in spite of the fact that Dr. DuBois, for all his scholarly research, does not present evidence to sustain the central thesis of this work—namely, that the Reconstruction governments were labor governments in the modern political sense of that term, that in the states of the Far South the period of Reconstruction was a period of proletarian dictatorship.

Dr. DuBois makes it clear that slavery was the paramount issue of the Civil War. Of late, historians have devised all manner of rationalizations to explain the roots of the war. It was for States' Rights that the South was fighting. Surely; but it was no abstract ideal. It was for States' Rights that the Confederacy fought, because upon this political platform she could maintain the slave system, the source of profits for the ruling planter class. It was a conflict, say the Beards and other historians, between northern industrialism and southern agrarianism. Again, yes; but the South was willing to go to war because her agrarian culture represented an investment not only in land but also in labor power—an investment, the security, value and political power of which was threatened by the rise of industrialism in the North.

Without slavery the conflict between the two systems was certainly no deeper economically nor more bitter politically than the conflict which today exists between the finance capitalism of Wall street and the farmers of the Middle West. Slavery, Dr. DuBois clearly demonstrates, was the root of the Civil War despite all efforts at that time and since to conceal this obvious fact.

* * *

White Man's Fight

ONCE THE war was under way there was the pertinent question of what to do with the Negro. At first there was the solemn understanding on both sides that this was to be a white man's fight, that slavery and the slaves were to remain undisturbed. Perversely, black folk refused to understand this agreement and began deserting the plantations by the thousands—a "general strike" DuBois fantastically calls this unorganized movement—crowding into the Union camps, following the Federal troops, creating an embarrassing situation.

Finally brought face to face with reality, Lincoln signed the call for enlistment of Negro soldiers and issued the Emancipation Proclamation. These two moves, DuBois asserts, decided the outcome of the war. The enlistment of black men to the number of 186,000 created a new fighting force to replace white northerners weary of the war. The Emancipation Proclamation struck at the base of the Confederacy, depriving it of the necessary productive forces at home. Criticized for these moves, Lincoln replied: "No human power can subdue this rebellion without the use of the emancipation policy and every other policy calculated to weaken the moral and physical forces of the rebellion. Freedom has given us two hundred thousand men raised on southern soil. It will give us more yet. Just so much it has subtracted from the enemy."

* * *

New Life for 4,000,000

THE WAR ended and with it came a new life for 4,000,000 black folk. The meaning of this new life the author describes:

"There was to be a new freedom! And a black nation went tramping after the armies no matter what it suffered; no matter how it was treated; no matter how it died. First, without masters, without food, without shelter; then with new masters, food that was free, and improvised shelter, cabins, homes; and at last, land. They prayed; they worked; they danced and sang; they studied to learn; they wanted to wander. Some for the first time in their lives saw town; some left the plantation and walked out into the world; some handled actual money, and some, with arms in their hands, actually fought for freedom.

"The mass of slaves, even the more intelligent ones, and certainly the great group of field hands, were in religious and hysterical fervor. This was the coming of the Lord. This was the fulfillment of prophecy and legend. It was the Golden Dawn, after chains of a thousand years. It was everything miraculous and perfect and promising."

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The South today hates to admit that its public school system was established by the Reconstruction governments. I once heard Dr. Robert R. Moton, opened to freedmen. And in Congress there was support for this demand, but not enough to enable the friends of the freedmen to prevail upon that body to pass a confiscatory act taking away land from the rebels and distributing it on easy terms among the freedmen. In South Carolina a commission was appointed to secure lands upon which to settle freedmen and poor whites, but nothing much ever came of it.

At the close of the Civil War new constitutions had to be drawn up in all the states of the late Confederacy. Many of the provisions first placed in these state constitutions by black and white members of the constitutional conventions remain in the constitutions of these states until this day, the author points out. And for a number of years after 1876 when the Negro was eliminated from politics many of the states continued to live under the Reconstruction constitutions.

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extravagance, bribery and subserviency to carpetbaggers? There was, of course, Dr. DuBois admits, inefficiency, ignorance, extravagance and bribery. But these were everywhere and knew no color line. The evils were present in northern legislatures and in the Federal Congress. Some of the black legislators were unschooled and all were inexperienced in politics. Yet there were among them men of high intelligence, some of them trained in northern and European colleges. There was extravagance, but the author asserts southerners profited most by this extravagance. There was bribery, but it was white men, many of them southerners, who offered the bribes on the one hand, and other white men northern and southern, who received the lion's share of the bribes. And no Negro legislators were ever as subservient to any person or group as is the present all-white Legislature of Louisiana to Huey Long.

The South, which looked upon the education of Negroes as absurd, looked upon the demand for land as revolutionary. Further, it looked upon a possible union of Negroes and poor whites as disastrous. It was this fear which motivated the South to sabotage the Reconstruction governments and to pretend before the world that the white South was fighting to defend civilization against barbarism. To this end the landholders of the South concocted every possible charge against the black legislators and resorted to every means to thwart a possible union between poor whites and Negroes. The South cried for reform, but it was not reform they wanted. DuBois charges: "If there was one thing that South Carolina feared more than bad Negro government it was good Negro government."

* * *

Vast Labor Movement

TO DR. DuBOIS Reconstruction "was a vast labor movement of ignorant, earnest and bewildered black men whose faces had been ground in the mud of three awful centuries of degradation, and who now staggered forward blindly in blood and tears amid petty division, hate and hurt, and surrounded by every disaster of war and industrial upheaval. Reconstruction was a vast labor movement of ignorant, muddled and bewildered white men who had been disinherited of land and labor, and fought a long battle with sheer subsistence, hanging on the edge of poverty, eating clay and chasing slaves, and now lurching up to manhood.

"Reconstruction was the turn of white northern migration southward to new and sudden economic opportunity which followed the disaster and dislocation of war, and an attempt to organize capital and labor on a new pattern and build a new economy. Finally, Reconstruction was a desperate effort of dislodged, maimed, impoverished and ruined oligarchy and monopoly to restore an anachronism in economic organization by force, fraud and slander, in defiance of law and order, and in the face of a great labor movement of white and black, and in bitter strife with a new capitalism and a new political framework.

"All these contending and antagonistic groups spoke different and unknown tongues; to the Negro 'Freedom' was God; to the poor white, 'Freedom' was nothing—he had more than he had use for; to the planter, 'Freedom' for the poor was laziness, and for the rich, control of the poor worker; for the northern business man, 'Freedom' was opportunity to get rich."

* * *

Working Class Governments?

DR. DuBOIS contends that the Reconstruction governments were labor governments. That many of the members of these governments were of the working class, some until recently field hand slaves, others artisans, industrial workers and domestics is shown by the records. Their constituents, too, were workers. But this is not enough to make a labor government. The American labor movement under leadership of the American Federation of Labor is the only labor movement in the world which accepts capitalism as a legitimate and desirable social order. Every other labor movement (except for certain Catholic unions on the Continent) is socialistic in its ultimate objectives. And so the term labor government implies ideological orientation towards socialism.

The Reconstruction governments, as the author outlines, demanded public schools, land on which to settle a propertied peasantry, civil rights, "soak the rich" taxation, legislative control of wages and hours, and other reforms. These, however, are essentially middle class demands, democratic ideals, which leave the profit system unscathed. In the North, East and West, except for high taxation of the rich and legislation on wages and hours, these were no longer demands; they were accepted practices. There was no demand for public ownership of the means of production, of railroads and communication, for collective ownership and cultivation of land, for public control of marketing, or for state banking. In short, there was not only no proposal for socialization, but there was no challenge to capitalism. In reality, such a program would be beyond what could be expected of either the black or white working class in the South, or anywhere in the nation at that time. Dr. DuBois records two notable exceptions: In Louisiana there was a voluntary movement among freedmen to organize for co-operative forming; and in Baltimore, "Co-operative grocery stores, coal yards, beneficial societies and other kinds of business met with marked success for short periods." Elsewhere the objectives of the freedmen was not a co-operative society, but an absolute break with the slave past and the privilege of entering into a democratic society with opportunity to earn a living and get ahead or to starve on equal terms with the white worker.

As to dictatorship? There was, of course, the presence of troops, but they were seldom called to maintain the governments. The Ku Klux Klan rode in open defiance, leaving murder and destruction in its wake. There was the Freedmen's Bureau, possessing for a short time wide powers, but continually sabotaged by politicians. There was no control of the press—essential to any dictatorship. The Reconstruction governments were objects of criminal libel and bitter attacks by the rebel press. There was no suppression of freedom of assemblage. There were none of the earmarks of the dictatorship which the planters had exercised during the slave regime and which they reinstituted after 1876.

* * *

Passionate Defence

THE AUTHOR has written brilliantly, passionately in defense of the role of the Negro in Reconstruction governments. But he has written with a curiously confused outlook, revealing the irreconcilable elements of conflict within the man himself. There is his deep-seated race consciousness thinly veiled in Marxian terminology which fails to conceal his own bitter defeat and frustrated idealism. Emotionally, the restrictions which the white world imposes upon all of us have thrust him back into racial provincialism, while intellectually he strives to reach beyond these narrow confines into the roseate dawn of proletarian internationalism. Essentially a believer in the "natural rights of man," he now yearns for a society in which social control is imposed by the collective will of the working class.

The 746 pages of "Black Reconstruction" are slow reading, not because the book is dull. There is not a dull line in it. Rather because it is meaty in content and challenging in interpretation. It is a book to be read slowly and absorbed. It is a book with striking and beautiful passages of prose lyricism, with provocative thrusts at the enemies of the Negro race, with sharp and personal comment. It is a book to have and to treasure.

TODAY'S BOOK

FELICIANA, by Stark Young. Charles Scribner's Sons, New York. 259 pages. $2.50.

The Macon Telegraph

Reviewed by BEN B. JOHNSTON

Macon, Ga.

Feliciana is recommended to squeamish Southerners as antidote for an overdose of Erskine Caldwell, Carl Carmer or William Faulkner. To the many who have read So Red the Rose it will be necessary only to say that Feliciana is in the same vein—in the old tradition, that is.

When Mr. Young writes of Negroes, he speaks with affection but with the clear implication that he likes them "in their place." Take Virgil, for example. You can get a fair equivalent of Mr. Young's sketch of Virgil by encouraging any articulate Southern gentleman to talk about "good niggers."

When he writes of the old days, you can fairly smell the magnolias. Mr. Young is far too modern and far too intelligent to use the phrase "the beauty and chivalry of the Old South," but it sums up his mental attitude.

In these short stories and vignettes (that's still a good word, isn't it? I haven't seen it used in years) we get pictures and impressions of Mississippi, Louisiana and Texas, today and yesterday, as they have seemed to Stark Young. Mainly, they have seemed to him charming, a little sad and very, very romantic indeed. For Iagniappe, there are two Italian sketches—and one of them might as well have been written in Sanskrit, as far as I was concerned, for Mr. Young can be extremely subtle when he tries and he practically evaporated in that one.

I hope I have not conveyed the idea that these nineteen pieces are all alike and all sweetly nostalgic. On the contrary, Mr. Young has displayed a remarkable technical versatility. Believe it or not, in one of these stories he uses one of Faulkner's most familiar approaches and even the form and subject matter are much like those of his distinguished and so different fellow Mississippian. Check me on this. The story is Promise Land. And a very good story, too.

Quite different in every way is The History of the Immortals. This is a deft and delicate contrasting of two women, in the course of which the reader gets not only two fine portraits but a painless dose of Texas history and French court memoirs, as well.

Oh yes. I may be wrong, but I suspect Mr. Young of a deliberate experiment in Mr. Hergesheimer's favorite technique in Jalous Business. It has the Pennsylvanian's trick of delicately making a mosaic composed of a multitude of carefully pictured sensuous details.

The book is an interesting compilation from writings in periodicals as far apart as The Saturday Evening Post and The New Republic, or Hearst's International and The Virginia Quarterly. . . . But then, I've already mentioned his versatility.

(Feliciana was published yesterday.)

CLEVELAND, O.
PLAIN DEALER

OCT 31 1935

WINS ANISFIELD AWARD.

Chicago Professor Writes on "Negro Politics in Chicago."

The Saturday Review of Literature announces in its current issue the award of the John Anisfield prize of $1,000 to Harold F. Gosnell, associate professor of political sciences at the University of Chicago, for his book, "Negro Politicians: The Rise of Negro Politics in Chicago."

The John Anisfield award, established last year by Mrs. Edith Anisfield Wolf of Cleveland in memory of her father, is given annually to encourage and reward the production of good books in the field of racial relationships.

Bibliography — 1935

New York World Telegram

JUL 22 1935

SPIVAK FINDS UNREST GROWING

Author Completes 18 Months' Survey of People, and Writes a Book.

John L. Spivak, star reporter of the Left and author of "Georgia Nigger," set out to find what lay behind the American headlines, spent eighteen months on the job, and today saw the record of his investigation published as "America Faces the Barricades."

Mr. Spivak traveled from coast to coast, talking with men and women of almost every stratum of society, of every shade of political opinion, to find out what the people think is wrong and what they think should be done about it in this sixth year of the depression.

He writes of what he heard and saw as he moved among farm owners and share croppers, labor organizers and Chamber of Commerce secretaries, longshoremen and merchants, relief officials and bewildered mobs in which he found a 15-year-old girl who picked cotton for 35 cents a day and was going to have a baby and wanted Mr. Spivak to write a letter to the President about it.

Only Want Food.

"After talking with all sorts of people throughout the country," he concludes, "I am convinced that the American worker does not want to overthrow the government. All he wants is food. But if the government will not make it possible for him to earn it or will not give it to him, then he will overthrow the government, without realizing that he is doing so. . . .

"I think that the capitalist system in this country still has some distance to go before it falls. . . . When the government can grant no more concessions to appease its hungry, then revolt on a national scale will be inevitable, with its ensuing chaos, during which some group, knowing what it wants to do, will seize control. At present the only political party which seems to know what it wants is the Communist Party.

Foresees Concessions.

"It is obvious that we are in for a period of more and more concessions secured after bitter struggles between workers and the armed forces of the State. Revolts by small property owners and by hungry unemployed will occur, as they have already occurred, in areas where politicians are not sufficiently alert to gauge the temper of the people and grant concessions before the seething unrest breaks out in overt acts.

"All in all, I returned from my survey convinced that we are in for a period of great unrest, organized and unorganized revolts and bloodshed; a period, I think, which will continue until the present economic system has been completely changed."

CHICAGO POLITICS.

Age 9-7-35

Prof. Harold F. Gosnell of the University of Chicago recently published a treatise on "The Rise of the Negro in Politics in Chicago," in which he discloses some of the factors which enabled the Negro to become a political power in the Windy City.

New York Times

Since 1928 Chicago has regularly sent a Negro to Congress, something which New York, with a larger colored population, has been unable to do. And for this reason, if for no other, the book should be of interest to New Yorkers.

The Chicago Negro is pictured as aggressive and resourceful, turning his disadvantages into advantages. Of particular interest in the book are personal sketches of John R. Lynch, former Congressman from Mississippi but now a resident of Chicago; Major Robert R. Jackson, alderman; the late Edward H. Wright, former ward committeeman and boss of the Second Ward; and Oscar DePriest, former Congressman. Also the way in which the Negro voters built up a political machine within the Republican party.

Through the leadership of Ed. Wright, the Chicago politicians early realized that to get the full benefit of their voting strength it was necessary for them to control the districts or wards, in which they were a mapority and since 1920 a Negro has been leader of the Second Ward, in which most of the voters are colored. It is only since 1925 when Fred R. Moore led the fight that wrested control of the Republican organization in the 19th A. D. from the hands of the whites that the New York Negro has come to realize this necessity. This year Harlem is witnessing a fight within the Democratic party in two Harlem districts, wherein Negro candidates are fighting for the leadership of their districts.

Another conclusion of Prof. Gosnell is that efforts to convert the Negro to communism have failed largely because the Negro as a whole is traditionally conservative and submissive.

Unlike most white writers this author does not ridicule the Negro as a politician and his book is full of human interest material which is unequalled by any other element of our population except, perhaps, the Jew.

The book is published by the University of Chicago Press.

Reviving Old Favorites.

TALES FROM UNCLE REMUS. By Joel Chandler Harris, with introduction by Julia Collier Harris. Illustrated by Milo Winter and Hermann Bachrach. Houghton-Mifflin Co., New York. 62 pp. $1.

Constitution

Though half a century has passed since the first of the Uncle Remus stories appeared in book form, their popularity today is greater than ever. The narrative interest, shrewd philosophy, and simple, picturesque style have put them among the masterpieces of American literature. — 22-35

Lovers of Uncle Remus, old and young, will welcome this new, inexpensive, yet gayly attractive edition of 12 of the most engaging and lovable of the tales from "Nights with Uncle Remus," superbly illustrated in full color by Milo Winter and in black and white by Hermann Bachrach.

Atlanta Ga.

An outstanding feature of this new edition is an introduction by Julia Collier Harris, daughter-in-law of the author, in which she pictures vividly the boyhood of Joel Chandler Harris and the background of his Uncle Remus folklore.

Thoughts on Slavery.

PRO-SLAVERY THOUGHT IN THE OLD SOUTH. William Sumner Jenkins. Chapel Hill: University of North Carolina Press. 381 pp. $2.50.

This book is a study of pro-slavery thought in the old south, an analysis of the whole body of thought that developed in justification and defense of the institution of domestic slavery. Its author, Dr. William Sumner Jenkins, is assistant professor of political science and sometime assistant in the Institute for Research in Social Science in the University of North Carolina.

Atlanta Ga.

The purpose of this volume, it is said, is "to indicate the various thought trends, to evaluate their significance, and to estimate their weight in the entire body of pro-slavery thought." England was responsible for introducing slavery and had prevented the colonies checking it when they desired to do so. However, the primary conclusion resulting from this story is that the southern mind was absorbed in making a defense of slavery.

In the introduction the author states that the patriotic writers of the early Christian era surrounded the institution with the sanction of religion and the church. But he does not make it clear that, though the patristic writers may have surrounded the institution with thought of ecclesiastical sanction, in reality, the Church of St. Thomas Aquinas and St. Augustine never once approved slavery; she merely tolerated it.

The book begins with the growth of slavery defense from its earliest utterances in America, and describes the genesis of pro-slavery thought during colonial periods. It shows that many deprecated slavery as a political evil; but not a crime or a moral offense. A political task was to deny existence in congress of any power to legislate on the subject whatsoever. Others attempted to defend slavery as a "positive good."

From the realm of legal and constitutional theories of slavery the author carries us into that of moral philosophy—the moral and ethical rationale of slavery, treating the Scriptural argument and the clash between pro and anti-slavery schools; then into the ethnological justification of slavery. Apart from ethics, it was an attempt to find a scientific foundation for the institution.

The concluding chapter presents theories of slavery as a social system, the conflict between capital and labor, economic security of the indivual, and well-ordered society. It defines the order and rank of the classes, stating that "socialism and many other movements would not have arisen had free society been able to cope with the problems of the day."

One would never have dreamed that pro and anti-slavery thought was so vigorously and intelligently debated upon in the old south. Besides being nicely written, the book is well printed and attractively presented. There is indeed ample room for such a splendid and useful volume of collected thoughts on a subject that was so vital to our forefathers.

—LOUIS JOSEPH MALOOF.

New Republic

Modern Hoodooism and Folklore In Our Southern States

10-23-35

A new book by the author of "Jonah's Gourd Vine." The first part contains probably the most complete collection of Negro folklore in existence, including many original Negro songs (with music) and two typical Negro sermons.

The second part deals with Miss Hurston's adventures as assistant to some of the greatest Hoodoo doctors of her race. It is an astonishing revelation of the inner workings of the Negro mind, and of secret hexes and practices that work miracles. With 10 illustrations by Miguel Covarrubias, $3. *At all bookstores.* (Lippincott.)

New York Times

MULES AND MEN

By ZORA NEALE HURSTON

Nemesis in the Cotton Belt

This Body the Earth, by Paul Green. New York: Harper and Brothers, $2.50.

New Republic

HAVING established himself as one of the more important American playwrights, Paul Green now brings out a long and authentic novel about the plight of the white sharecropper in the South. "This Body the Earth," like Miss Elizabeth Maddox Roberts' "The Time of Man," is written from the outside looking in, but it demonstrates, as did the earlier book, that a member of one class may have a deep and understanding sympathy for a member of another. In spite of the structural defects that result from Mr. Green's attempt to impose the technique of the theatre upon the technique of the novel, it is an outstanding addition to the literature of social protest that is being written by Southern writers.

11-13-35

The story of "This Body the Earth" is simple enough. Alvin Barnes is the son of a trifling, shiftless, holy-rolling cropper. He realizes, as a young boy, that there can be a decency and dignity to human life and determines to rise above his class. He scrimps, works like a mule, tries to educate himself. Finally, a grown man, he acquires (on paper) a few acres of his own. He marries the prettiest girl he knows. All his dreams seem to be coming true. In time he will live in a big white house on a hill, he will ride in a carriage with yellow fringe, the Negroes will salute him as he passes. Then, suddenly, everything goes to pieces. His wife deserts him, he loses his little farm, a jury sends him to prison for crippling his wife's lover in a fist-fight. When he comes back from the torments of the prison farm he is a broken and defeated man, his lungs gone, his great strength sapped, fit only for the grave.

New York Times

Alvin Barnes will probably be compared, reasonably enough, with that other cropper who came out of the South to become a Broadway tradition: Mr. Erskine Caldwell's eloquent and profane Jeeter Lester. Mr. Green's hero will be used, especially in the South, to prove that the subhuman Jeeter is an extreme case; that there are tenant farmers with deep wells of ambition and pride. Such contentions, of course, are true (always remembering that Mr. Caldwell has never contended Jeeter was "typical" of anything but himself and that the ultimate rightness of the patriarch of Horse Creek Valley cannot be denied); and because they are true, the tragedy of Alvin Barnes becomes even more heart-breaking. He is defeated, not by himself, but by the agricultural economy of the South. This economy, in Mr. Green's novel, becomes the Nemesis of the old Greek tragedies—merciless, vindictive, hounding a man to his death. The implicit moral is that the individual, no matter how rugged, cannot combat a system that makes individuals its prey.

The chapters of this book that are likely to receive most attention are those exposing the penal system of North Carolina—the whippings, the chain gang, the "sweat box." The description of a Negro prisoner's being whipped until his rump is lacerated and bleeding is not pretty to read and not pretty to remember. But it had to be written and it is sincerely to be hoped that these sections of "This Body the Earth" will serve the purpose for which they were obviously intended—the reformation of one of the most brutal and inhuman prison systems in the United States. Paul Green has written a brave, honest, eloquent book—his most important performance since "In Abraham's Bosom."

HAMILTON BASSO.

Nashville, Tenn. Tennessean—Mrg
October 26, 1935

BOOKLET LISTS ETHIOPIAN FACTS

A fourteen-page booklet titled "Facts About Ethiopia" has been published by the National Educational Publishing Company here and is being sold for the benefit of a negro scholarship fund.

The booklet is profusely illustrated with maps and photos, many of which were furnished from files of The Tennessean Papers.

The booklet was written by W. D. Allimono, general manager and secretary of the Sunday School Baptist Publishing Board. Copies may be obtained by writing G. Willis Hill, manager National Education Publishing Company, Cedar Street and Fourth Avenue, North.

Fifty thousand copies of the booklet have been printed. They will be sold at fifteen cents each.

The front cover of the booklet has a detailed map of Ethiopia, while the back cover has a map of Africa. Another map, inside, shows strategic military points of the Mediterranean Sea.

Chi Professor Wins $1000 for Best Book

Chicago Times

CHICAGO.—The winner of the John Ansfield prize for the year's best book in the field of race relations, this week, was Harold Gosnell, white professor at the University of Chicago.

The prize of $1000 was awarded for the writing of Negro Politicians."

THE SOUTH LOOKS AT ITS PAST, by Benjamin Burks Kendrick and Alex Mathews Arnett. University of North Carolina Press, Chapel Hill. 190 pp. $2.

Reviewed by FRANK HAWKINS

New Orleans

Those admirers of fact who have been disgusted with the scrofulous and inaccurate pictures of the South, found in much of our recent fiction and general reading, should welcome this scholarly study of the South as it actually has existed and as it exists today.

Authors Kendrick and Arnett declare at the outset that their book is not a history of the South. It is, rather, "an interpretive study of those phases of the South's past that seem most pertinent to a fresh orientation in this age of dilemmas."

11-13-35

Each phase of the Old South is carefully reviewed and made to account in measure for each phase of the New South. Social, economic, political and cultural aspects of both the new and the old are taken under close consideration. This consideration proves that the Old South passed on to the New South handicaps which must be understood before an evaluation can be made of our present Southern institutions.

Macon Ga

Free of the maudlin sentimentality or the nauseous filth that has pervaded most books about the South, this work deals thoroughly and fairly with the pre-war situation, the post-war picture and with the "Great Tragedy" itself. That, alone, is enough to make the book valuable.

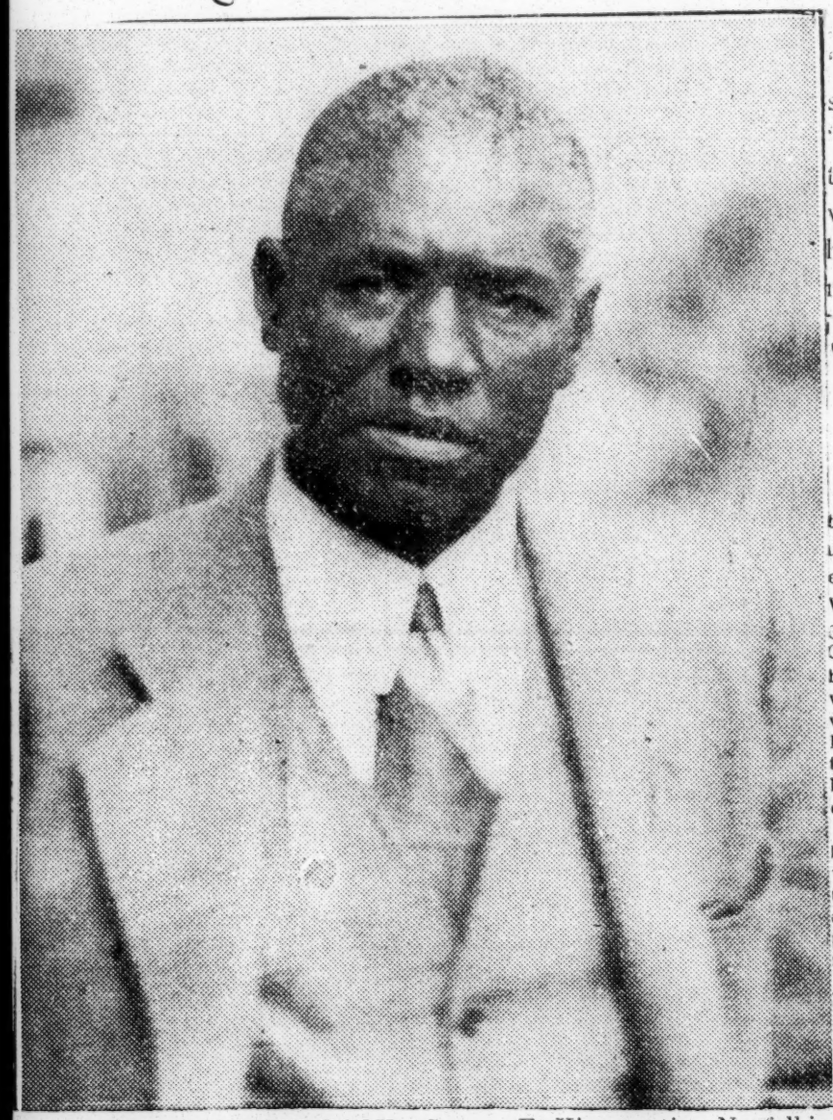
Progressively the reader sees the South at its inception, in its growth to a cultured agrarian region, through the Era of Good Feeling, smarting under the criticism of the Abolitionists, proudly plunging into and through a war that broke down its financial and social structures and left it a self-conscious, bankrupted, bitter victim that must fight its way through the hell of Reconstruction.

The Old South was gone. In its place a new order was rising, led at first by men like Robert Toombs, Alexander Stephens, Henry Grady and Alfred H. Colquitt, later by the industrialists and the "developers of resources."

In the sober light of present conditions the logical conclusion is that the defeat of the Old South pointed the way to progress and prosperity for the New South. That conclusion was foreseen at the end of the war, when that famed disciple of the New South, Henry Grady, wrote that the Old South, "misguided perhaps, but beautiful in her suffering, found her jewel in the toad's head of defeat."

That jewel is not unfamiliar to the authors. They are as familiar with the present as with the past. In their treatment of tenant farming, crop liens, exorbitant rates of interest, cotton milling, the Negro problem and the effects of the Roosevelt administration they are not vindicative. They are informative and hopeful. They are not alarmed because King Cotton still reigns, with his "throne in the mill and his council in the chamber of commerce." That, they feel, is inevitable in a new order where the newly rich industrialists, following the Northern pattern, have come to dominate Southern society.

Bibliography-1935



PREPARING NEW BOOK—George F. King, native Norfolkian and former editor of the Rural Messenger and Tuskegee Institute teacher, is at present gathering material for a volume to be called "King's" Agricultural Blue Book," a volume relating contributions of various persons to agricultural life. He has contributed to numerous magazines and newspapers. He is being assisted in her literary project by Charles E. Hall, U. S. Census Bureau expert. At present Mr King lives in Clayton, N. J. He was born in Norfolk 60 years ago.

BOOKS

We were in the Book Concern the other day and were much gratified to learn that the sale of "The Year Book of the Negro Churches" by Bishop Ransom is having a fine sale. We understand the books are selling rapidly at the annual conferences. This means that more of them must be published. The Year Book costs only fifty cents and should be in possession of every African Methodist minister who would be informed on current church affairs.

Professor Josephus R. Coan's book on "Daniel A. Payne" is also having encouraging sale, as well as Bishop Ransom's other book, "The Negro, the Hope or Despair of Christianity." We trust that both of these books will be so widely read that the publisher will have to publish second editions. If you have not one in your possession, please get one immediately.

VIRGINIA'S WAR, by Lily Logan Morrill. Dorrance and Co., Philadelphia. 185 pp. $1.50.

Reviewed by MONICA DEMPSEY WRIGHT

In a charming, simple, yet sympathetic story, Miss Morrill has given us the account of two little Southern girls' experiences during the War Between the States. Virginia Grey is 12 years old and her sister Caroline is nine when the struggle begins, and heretofore their every whim has been catered to by the devoted slaves and adoring relatives. Before the strife is over they prove themselves (Virginia especially) true little Southern women in spirit by cheerfully sacrificing much.

The tale is not all of deprivation, however, for there are thrilling adventures, a Yankee raid being not the least of them. The horses, dogs, and other pets of the children play a prominent part in this delightful juvenile novel, which is historically accurate.

The author is a Virginian, the daughter of a distinguished Confederate general. She has also written My Confederate Girlhood, and is horticultural editor of Homes and Gardens of Tomorrow.

New Treatment Of Richard Allen's Life In Biography Written By Dr. Charles H. Wesley

By CARTER G. WOODSON

To the biographies of Richard Allen we, as a rule, look merely for the facts of his early struggles and his efforts to establish the African Methodist Episcopal Church. In this new treatment by Dr. Charles H. Wesley, however, we have the first definite treatment of this great man's life.

As a distinguished leader in the A. M. E. Church himself, Dr. Wesley could not neglect the religious force which dominated the life of Richard Allen and the zeal which his pious life inspires; but the author has done more than this task so often attempted by those who have chronicled only the beginnings of the independent religious movement of which Allen was the most important factor. The author has performed excellently the task of showing all these things in their relation to men and measures of that day. The work is really Richard Allen and his time.

When Richard Allen appeared upon the scene the American Revolution was in the making. Men were clamoring for the inalienable rights of men to life, liberty and pursuit of happiness. Among these rights especially desired was that of religious freedom, the right of man to worship as he desired rather than to continue under the domination of a state-controlled religious hierarchy which had no sympathy for the man far down.

The author shows that Richard Allen walked in front rank with the evangelical forces, mainly Methodists and Baptists, who hammered away at the strongholds of the aristocratic establishments until they won the right to worship as they pleased under their own vine and fig tree. Allen, however, as this book brings out, after helping to win this first battle, had to fight another battle almost single-handed. Those whom he had aided in winning, standing ground on which to face the fight for a greater freedom, soon began to restrict him in worshipping in their circle. Allen, then, began his second great task in leading the Negroes in an independent movement for a church which would accept all persons without regard to race or color. Yet Allen was not narrow. An independent church meant the beginning of an independent life.

Allen believed in inter-racial cooperation, and no man's career better illustrates how willingly the Negro should work with others for the common good; but he was inalterably opposed to "pro-racial" dictation with segregation in the court of the gentiles outside of the Temple of Jehovah. It was no insignificant manifestation of courage that Allen, contending against the tremendous odds encountered in the eighteenth century, proclaimed as his platform majority of Negroes are afraid to advance today.

Opposed By Negroes

Allen's task was difficult for the reason that he met the opposition not only of the whites but that of the Negroes, thousands of whom even today remain unnecessarily under the dictation of their traducers and oppressors. Negroes at that time believed that the white man had the keys to Heaven, and they were afraid to do anything which might cause him to lock them out. Allen had no quarrel with his former Methodist coworkers as to the general principles of religion, but he believed that he had just as much common sense as others who had undertaken to interpret the will of God; and this he proposed to do for himself rather than have his oppressors do it for him.

In this respect, as Dr. Wesley clearly shows, Allen was ahead of his time; and those who follow the present racial toady genuflecting leadership of the Negro might reflect on his example. There is much in Allen's career to explain why the Negro is today in the bread line and destined to stay

there until he learns to think as Allen did when he faced a crisis more trying than that of today. Richard Allen showed that the Negro could not gain much by complaining and passing resolutions. Allen was a man of action. He did things. He was willing to work, and glorified in toiling for the masses. Yet while sacrificing for others he accumulated a competence for himself. He lived above pecuniary embarrassment. He was not a pauper begging every passer-by or harassing the public with appeals for funds to meet urgent needs. Allen knew what to do with his earnings and impressed his community as a substantial citizen. Today some of us waste our income by unnecessary display in fine cars and clothing and we have to be buried by subscription. Let us learn better from the life of Richard Allen.

Allen's Life As Sacrifice

The most important thing to be learned from Allen's career is that he loved his people and gave his life as a sacrifice for them. In our day most of our leaders love nobody and exploit everybody they can. They often serve and makes in carrying out among Negroes almost any movement for the handicapping of their people and the good of the segregating oppressor. When this method fails such leaders work out some sort of fleecing scheme to extract what they may from the very life blood of the poor Negroes themselves. The Negro accepts this today, and something else tomorrow, but he remains in the same place.

Well might we think, then, of the two great contributions which Dr. Wesley emphasizes in Richard Allen's career. He had an abiding faith in his people in believing that they could do what they themselves believed to be impossible. He demonstrated above all things that if the Negro ever achieves anything he must conceive his own plan and carry it out himself without dictation from others. Such a timely work of this type, therefore, should find its way to every Negro home. The work should be read also by our white friends some of whom are really sincere in thinking that they can help Negroes by feeding them from afar with a long-handled spoon and telling them which way to turn and what to do.

This life of Richard Allen, an apostle of freedom, by Dr. Charles H. Wesley, is the first of a series of biographies of distinguished Negroes to be produced by the Associated Publishers, Inc., 1538 Ninth street, N. W., Washington, D. C. The price of the book is $2.15 by mail.

A Congo Boy's Adventure

KINTU: A CONGO ADVENTURE, by Elizabeth Enright. Illustrated by the author. 54 pp. New York: Farrar and Rinehart. $1.

KINTU is the son of an African chieftain whose tribe makes its home deep in the African Congo. He knows that some day he himself will become chief of his tribe and therefore he makes every effort to fit himself for the position. He learns to throw a spear with deadly accuracy, to shoot an arrow straight and true, to play the drums by which messages are sent from tribe to tribe, and to do all the complicated symbolic dances of the tribe.

But when he has learned all these things, Kintu is still worried. For he knows that, in spite of all his accomplishments, he has a deathly fear of the jungle, which will never do for a chief's son.

So he goes to the tribe's witch-doctor, whose symbol of authority is a high silk hat, and begs for a spell to make him brave. The witch-doctor, a wise man in spite of all his devilishness, gives the boy a magic nut to bury beneath a certain tree deep in the jungle.

Kintu goes alone in search of the tree, and by the time he finds it and buries the nut, night falls. He is forced to climb the tree and make his bed there for the night. When he sees a leopard stalking him, fear almost kills him. But he regains his courage, attacks the leopard with his knife, and kills it.

In the morning the sight of the huge beast of prey he has killed makes him intensely proud, and he realizes that the jungle no longer holds any fear for him. His father's tribesmen find him, and their admiration knows no bounds when they see the result of his prowess. They hail him as a worthy one indeed to aspire to leadership of their tribe and Kintu is intensely happy.

"Kintu" is an interesting little tale, well done and full of color and adventure. Boys and girls from seven to seventeen should enjoy reading it, and the pictures have a fascination for younger children and adults alike.

BROOKLYN, N. Y.
TIMES UNION

NOV 7 1935

TODAY'S NEW BOOKS

By SAMUEL A. KAUFMAN

GRACE LUMPKIN gives a renewed demonstration that good literature and good propaganda go hand in hand. Three years ago she won the Maxim Gorky Award for "the best labor novel of the year" with "To Make My Bread," of which the play version by Albert Bein, "Let Freedom Ring," opened last night at the Broadhurst. Her second venture into fiction, "A Sign for Cain" (Lee Furman, $2.50), deserves a prize under any classification.

Born and brought up in the South, Miss Lumpkin has assumed the role of the "outside agitator" who would "bring trouble" between the negroes and their white masters in the South. And to this treason against a social arrangement which was slightly modified but remained substantially undisturbed by the Civil War, she has added the still greater one of advocating joint action by negroes and poor whites to end their oppression by the landowners.

The author makes no effort to give an impression of impartiality or judgment held in reserve. In the class struggle between the powerful and the weak, she sides definitely with the weak. Through the lips of her leading characters she proclaims the necessity of an aggressive fight by the submerged classes against the upper, the necessity even of well directed hatred to lend strength in the fight. Her most contemptible figure is the "white man's nigger," who meekly accepts the slave status and kisses the rod that punishes him.

"A Sign for Cain" gives a large scale picture of all elements and classes that make up the South. At the top are Col. Gault and his family. The aged colonel, fallen on evil days, represents the old aristocracy and still pictures himself the wealthy pre-Civil War plantation owner, maintaing the family tradition of kindliness to the family slaves. He regards his two remaining sharecroppers and his other servants as "my nigras." A son, Charles, is the minister of the church of which Judge Bell is the most respected and wealthiest pillar. Both are unctuous believers in abstract loving kindness and the sacredness of the status quo. Caroline, who has been away in the great world, writing novels and divorcing husbands, represents the "liberal" element. She thinks herself a "rebel" and has high ideals, which crumple at the first impact against reality.

Outside the decaying Gault demesne the conflict between the classes is less disguised with sentiment. The local sheriff, who has just complacently shot his twelfth "nigger," is the local hero. Participants in a movement to unionize sharecroppers and other farm workers, white and colored, are compelled to move with as much secrecy as plotters of a slave insurrection in the days of the Gault family's full glory. The machinery for suppressing it is ever ready and waiting. Miss Lumpkin's description of its smooth, well-oiled action should explain many incidents that break into the news.

The proceeding follows a rigid pattern to which the community is as thoroughly adjusted as a tortoise to its shell. But lynch law is no tortoise in its movements. When Evelyn Gault's body is found in a field, the good citizens of the neighborhood do not need any coroner's jury to tell them the woman was criminally assaulted and murdered by a negro. It is a true conditioned reflex, like the reaction to the ringing of the dinner bell.. Nor do they need any grand jury to tell them exactly which negroes were involved in the crime. Denis and Ficents had been rumored active in spreading discontent among the half-starved farm workers. That was sufficient. The doubtyy sheriff "seen his duty and done it."

The rest follows in due course, the imprisonment incommunicado, the forced "confession," the hustling out of town of the best witnesses for the defense. A slight obstacle is raised by William Duncan, a white man with incomprehensible ideas about truth and justice. His efforts serve to stir a shocked protest against his importing of defense lawyers from the North. Southerners are the negro's best friends. They understand him and know how to take care of him. They will not have any meddlesome Northerners come down and stir up trouble. Then the machine moves on.

Bibliography - 1935

JAMES WELDON JOHNSON.

Chicago 11-9-35

Some years ago a talented group of young writers arose to prominence in Chicago and New York and for a time overshadowed such writers as William Stanley Braithwaite, Benjamin Brawley, Dr. W. E. B. DuBois and James Weldon Johnson. The first works of Langston Hughes, Countee Cullen, Claude McKay, Walter White and George S. Schuyler won such recognition for them that the older writers became out-moded and were looked upon as too conservative in their viewpoint by younger readers.

New York, N. Y.

But during the past five years the productivity of the younger group of writers has fallen off to almost nothing, while the older group has gone steadily on enhancing their repuations with works on excellent craftsmanship, serious thought and great value in interpreting their racial group to other races.

These remarks are occasioned by the publication of another book by James Weldon Johnson—a selected group of his poems called "Saint Peter Relates an Incident." In his young manhood, Mr. Johnson wrote "The Autobiography of an Ex-Colored Man," and the lyrics for several popular songs. Then for a long time, except for editorial contributions to The New York Age and other newspapers, Mr. Johnson's pen was idle. While he gave his entire time an energy to the work of the N. A. A. C. P., he did little writing and the opinion got around that his genius as a writer had flowered early and died out.

But since returning to the educational field as a professor at Fisk University and sometimes lecturer at New York University, Mr. Johnson seems to have found more time for writing and has been turning out books and poems with amazing regularity. His "Black Manhatttan" is a history all New York Negroes should have; his autobiography, "Along This Way," and "Negro Americans, What Now?" have all been widely acclaimed. And to this list we can recommend "Saint Peter Relates an Incident," as well worth reading. It is published by the Viking Press of New York City.

MAJOR LYNCH OBSERVES 88TH ANNIVERSARY

Legendary

Former Congressman John R. Lynch celebrated his 88th birthday anniversary Tuesday at his residence, 4028 South Parkway avenue. Still vigorous, hale and hearty, Mr. Lynch continues to practice law, giving as his reason that it is better to "work out than to rust out in idleness."

John Roy Lynch was born September 10, 1847, in Concordia Parish, La., the son of Patrick and Catherine Lynch. He was married to Elle W. Somerville, of Washington, D. C. December 18, 1848. His second wife was Mrs. Cora E. Williamson of Chicago, whom he married in Oakland, Calif., in 1911.

The Lynches moved to Adams county, Miss., in 1863 and he was a member of the Mississippi house of representatives, 1869 to 1873, holding the office of speaker from 1871 to 1873, when he was elected to the 43rd U. S. Congress, serving through the 44th Congress and was elected in 1881 to the 47th Congress representing the Sixth Mississippi district.

Major Lynch was chairman of the Republican executive committee of Mississippi 1871 to 1889, was fourth auditor, treasury department, 1889-93, delegate National Republican Conventions, 1872, 1884, 1888, 1892 1900; he was temporary chairman in 1884.

The veteran statesman was regarded as one of the leading Republicanh of the South. He was publicans major and paymaster U. S. V., July 1898, and served through Spanish-American war after which he was appointed captain and paymaster, U.S.A. Captain Lynch was promoted to the rank of major, continuing as paymaster September 13, 1906, and retired on his birthday anniversary in 1911. He was admitted to the bar in Mississippi, 1896, in the District of Columbia in 1897, and in Illinois, 1911.

Major Lynch's long and colorful career distinguishes him as one of the foremost men in American life. His record as a soldier and a statesman lifts him high in the estimation of the present day citizenry who look long and hard for his counterpart among political leaders of today.

WORLD of the THEATRE

Lovely weather

Obituary for Jim Crow

MULATTO, a play by Langston Hughes. Vanderbilt Theatre.

Reviewed by
LOREN MILLER

11-13-35

AMERICA owes the term "Jim Crow" to the theatre. In the early 1820's an enterprising promoter picked up a crippled Negro who was making out a precarious living doing comic songs and dances on the streets and introduced him to theatre goers under the name of Jim Crow; the appellation soon passed over into common usage as a contemptuous designation for separate facilities enforced on Negroes. The Jim Crow tradition still retains its vitality on the stage too; rarely is the Negro more than a harmless buffoon or a clownish menial.

Any drama that breaks with this old idea and attempts to present the Negro as a dignified human being is entitled to serious and sympathetic consideration. For it is apparent that the theatre can never deal adequately with Negro life until it does away with this vicious tradition and comes to grips with the fact that "this old stereotype, no matter what the intention of the playwright, is only a weapon in that vast arsenal of devices by which the Negro is bludgeoned back into his place. That, I think, is the chief virtue of Langston Hughes's **Mulatto**, now playing at the Vanderbilt Theatre.

* * *

MULATTO is the story of the clash between Colonel Thomas Norwood, "the richest man in this part of Georgia," and Bert, his illegitimate mulatto son. Colonel Tom who has been living with Bert's mother for years has four children by her and the story opens as Bert returns from a northern college. He ruins his father's political ambitions by boldly announcing that the old planter is his parent. The comparative freedom of the North has unfitted Bert for life in the South; he walks in at his father's front door, he refuses to knuckle to the village postmistress and upsets enough Georgia traditions to set in motion forces that lead him to kill his father, excite a mob bent on his own lynching, drive his mother to insanity and offer the overseer a chance to rape his (Bert's) sister.

Plainly, this is the stuff of melodrama and critics have been quick to assert that Hughes's play falls into that classification. I am not sure that this criticism, even if true is adequate. It is evident that Hughes wanted to show the manner in which the southern racial setup damns both whites and blacks. But the whole South is drenched in violence and any playwright who attempts to deal with the explosive personal relations between a white man and a Negro will find himself with a whole series of violent acts on his hands.

The dilemma of melodrama can be escaped only if the dramatist paints in bold strokes the entire background that leads to the bloody business of raping and lynching and chain gangs. That requires a good deal of understanding and the weaknesses of this play make out a pretty good case for demanding that the playwright possess sound political knowledge as well as a mastery of his technique.

* * *

IT is easy to point out defects in the play. There is too much talking and too little action on the stage and the drama suffers from bad direction; Bert alternates between being a brash young fool and a victim of circumstances. More clear-cut direction could have done much to eliminate the danger that the casual spectator may carry away with him the conviction that education does spoil "good Negroes" and makes them uppity.

Mulatto has the benefit of good acting; Rose McClendon does an excellent job of interpreting Cora, the colonel's mistress, and Chick McKinney has just the right amount of humility to make his role as a servant a convincing one.

In a Broadway season distinguished for its no better than average dramas, **Mulatto** is just a run-of-mine production, no better and certainly no worse than the other plays, with few exceptions, with which it is competing. It was written several years ago, in 1929 I think, and it fails to rise above the rather muddled thinking of its time. Hughes is far beyond that stage now; equipped with a much better understanding of his material and the experience afforded by this play his next drama ought to present a much more convincing picture of Negro life.